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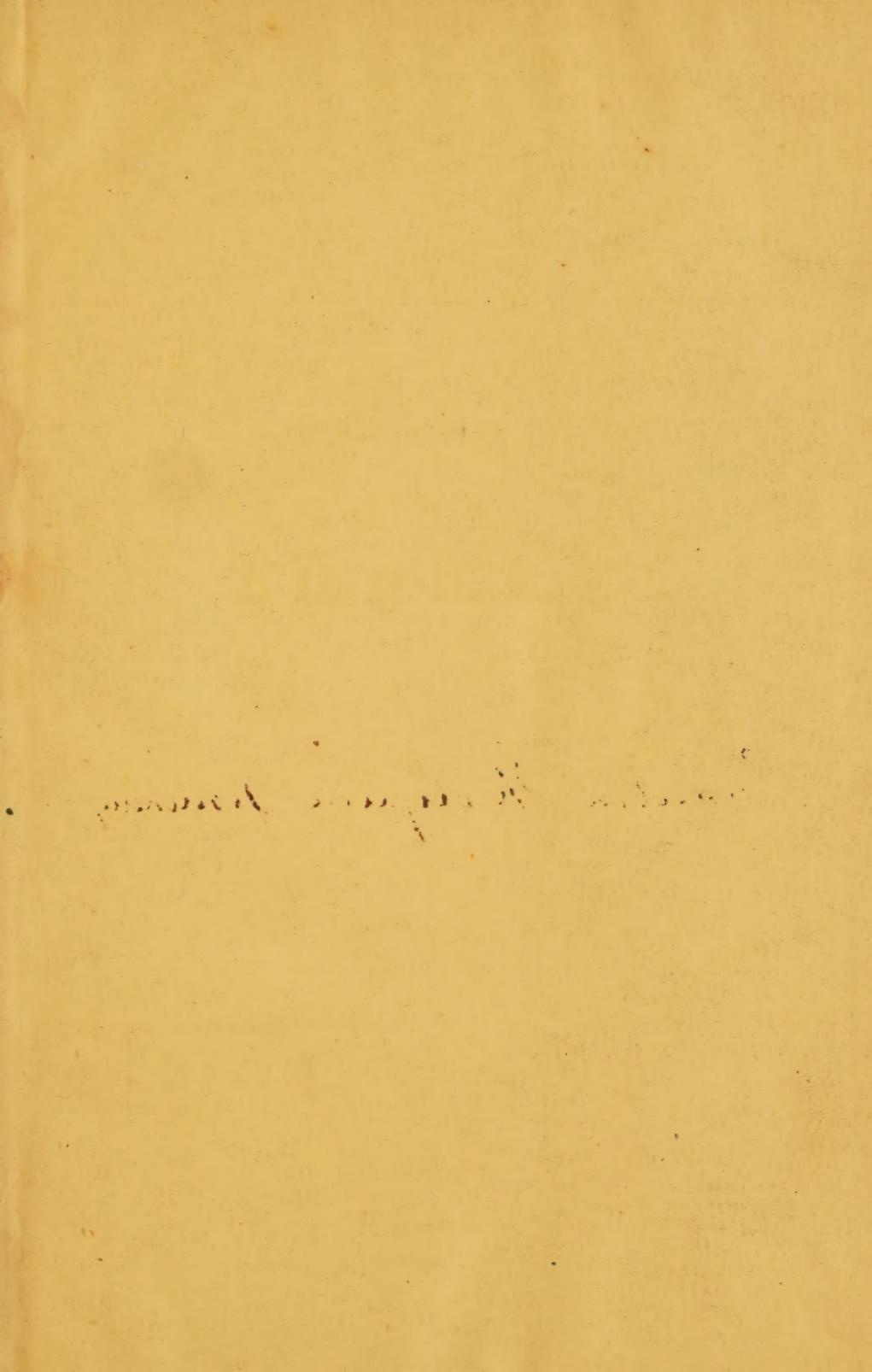
Piñeretton Theological Seminary

B Y T H E A U T H O R.

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Weekes, Robert Dodd, b.
1819.

Shelf.... Jehovah-Jesus



JEHOVAH-JESUS:

THE

ONENESS OF GOD:

THE

TRUE TRINITY.

"One God, the Father."—PAUL.

"He that hath seen me, hath seen the Father."—JESUS CHRIST.

BY

Robt. D. Weeks.

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TO
THE LORD JESUS CHRIST,

Jehovah-Jesus,

MY LORD AND MY GOD,

MY ONLY REDEEMER AND SAVIOR,

THIS WORK IS

REVERENTIALLY AND LOVINGLY DEDICATED,

WITH THE HOPE

THAT SOME MAY BE LED BY ITS PERUSAL, AND BY THE STUDY OF

THE WORD OF GOD, TO WHICH THEY SHALL BE THEREBY

STIMULATED, TO CLEAKER AND MORE SATISFYING

VIEWS OF HIM, AS

The Supreme God,

THE ONLY BEGOTTEN SON OF GOD,

AND

THE SON OF MAN.

“JESUS, my Shepherd, Guardian, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End;
Accept the praise I bring.”

P R E F A C E.

THERE are, here and there, in the various religious denominations, thoughtful Christians, who cannot, in view of their individual responsibility to God, accept the dictation of any man or any set of men, as to what they shall or shall not believe, — who are not satisfied with the “doctrine of the Trinity,” so-called, as generally stated and held by the evangelical denominations.

They hold implicitly and unqualifiedly to the great essential truths of the Gospel: namely, — the infinite excellence of the attributes and character of God, the righteousness and binding force of his law, man’s sinfulness and lost condition, salvation only through the God-man Jesus Christ, conversion and sanctification by divine agency, a future state of rewards and punishments. But as they do *not* accept the statement of doctrine referred to, as expressed in the so-called Athanasian creed, and in others of more modern date, they either keep silent for fear of being stigmatized as heretics, and subjected to ecclesiastical discipline as such, or take refuge from persecution among those who do not require, as a condition of fellowship, unqualified assent to creeds

of the character named,—though not always at home even there.

Some, who feel under obligation to accept this “doctrine” as true and essential, because so taught by their religious instructors, and because the Scriptural arguments adduced in its favor seem plausible, live on with a vague undefined feeling that their Redeemer and their Sanctifier are not *quite* equal to God the Father—*not quite* infinite. Neither their minds nor their hearts are satisfied; but they see no way to become so.

To others still, this doctrine has proved a stumbling-block, preventing their acceptance of the Gospel: their religious teachers assuming and insisting, but not proving to their satisfaction, that it is essential to Christianity; while it seems to them to involve an absurdity,—to be, not a mystery *above* reason, but a dogma *contrary* to reason.

To aid such, and all other honest seekers after truth, these pages have been written.

John Robinson, the pastor of the Pilgrims, held that “the Lord has still much truth to break forth out of his holy word.” A more modern writer, well known as an able and intelligent Christian minister,¹ has well said, that “no creed has ever been framed by man, entirely exhaustive of the contents of divine revelation.” Rev. J. H. Fairchild, D. D., President of Oberlin College, in an article on “Open Questions of Theology,”² remarks as follows: “The doctrine

¹ Rev. Joseph A. Seiss, D. D., of Philadelphia.

² See “The Advance,” Chicago, Sept. 16, 1869.

of the Trinity, as revealed in Scripture, needs to be more thoroughly examined, and re-stated. How much of the common statement of the church came *out* of Scripture, and how much was *carried in*, is a point not yet determined. The personal unity of God is a Bible doctrine. In what sense the Bible presents three personalities in the one person, is still matter of inquiry."

In the Confession of Faith of the Presbyterian Church,¹ we are told that "The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly;" that "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

Under the shadow of such names and such authority, and in the exercise of that Christian liberty of which no man may deprive him, a humble student of the Bible may venture to have his opinion of what the Scriptures teach, and to express it, with the reasons therefor.

In so doing, he thinks it proper to state, that he was brought up an "orthodox" Calvinistic Trini-

¹ "Constitution of the Presbyterian Church in the United States of America," ch. I. sec. 9, 10.

tarian; that his associations have been with such for half a century; and that he has no desire to separate himself from fellowship with those who hold, as he does most unqualifiedly, to the great essential truths of the Gospel before stated. His present views are not obtained from the teachings of "heterodox" writers or preachers; but are the result, gradually reached, of a careful study of the word of God, (he believes with a sincere desire to know the truth therein taught,) and of a comparison of the arguments of Trinitarian writers with its teachings.

These views were adopted, for substance, several years since; and the continued study of the Scriptures, and of the writings of Trinitarian authors, upon the history of Christian doctrines and upon the questions herein treated, has served, not to weaken, but to confirm the convictions of the author, as to their correctness.

The reader is invited, as his duty and his privilege, to "search the Scriptures,"¹ to resort for truth "to the law and to the testimony;"² being assured that if men, however learned or however exalted, "speak not according to this word, it is because there is no light in them:" he is invited to "prove all things"³ by the word of God, and to "hold fast that which is good" and true, and consistent therewith, even if it does not altogether agree with the teachings of those he has learned to esteem as wise and good.

It is right and proper to *respect* the opinions of the wise and good; but to *accept* their views without

¹ John v. 39.

² Isaiah viii. 20.

³ 1 Thess. v. 21.

examination, is to assume that they have attained to perfection in knowledge, — that they are omniscient. “ Those things which are revealed belong unto *us*,”¹ to *all* of us, not to our religious teachers alone : “ Every one of us shall give account of *himself* to God : ”² we are all commanded to “ search the Scriptures ” for ourselves : — and therefore, while we should give *due* weight to the statements and arguments of others, we have no right to accept their religious instructions without thoroughly testing them by the word of God. And just so far as any man *is* wise and good, he will wish to have his teachings thoroughly examined ; he will be willing to be convinced that they are erroneous, if they are so ; and he will gladly welcome the truth, at the expense of his prejudices.

It is no pleasure to the writer to differ so widely from many whom he esteems, and whose ability and general knowledge may far exceed his own ; but, — to use the words of another, on another question, —“ Truth is greater than all men, and must be pursued and maintained at all hazards. If it can be shown that we have not the truth, we are ready to retract. But until convinced by such arguments as ought to influence and control the conscience and belief of men, we are bound, before Him to whom all are alike accountable, to assert and maintain” the views of truth herein set forth.

God never intended that any man, or any set of men, or any generation of men, — in this world, — should attain to a knowledge of *all* the truth, on *any*

¹ Deut. xxix. 29.

² Rom. xiv. 12.

subject. Created mind is progressive in its ability to comprehend truth, and in the degree of its attainment of the knowledge of truth. It is so with the individual : it is so with the race : it will be so to all eternity. Eternal investigation of truth, and eternal advancement in knowledge, will be among the chief employments and chief delights of the heavenly state. And it is the indispensable duty of each one of us, while in this life, not to rest satisfied with our present attainments, or with those of others, but to improve all the means within our reach, of gaining knowledge of God, his word, his works, and his ways.

Let those who would cry "heresy," "speculation," "wise above what is written," and the like, when a new view of truth is presented, remember that ridicule is not argument, that calling names convinces no one, that calling Paul a heretic did not prove him to be such.¹ Let them take heed that they judge not harshly the Lord's servants, remembering that to his own Master each one standeth or falleth.

The writer does not claim to have treated his subject exhaustively. He has not attempted to quote or refer to all the passages of Scripture that might be adduced in support of his positions: his aim has been to furnish evidence sufficient to convince the candid mind that his views are substantially in accordance with the clear and positive statements and general tenor of the word of God, and to

¹ Acts xxiv. 14.

notice the leading objections and counter-arguments that may be urged. It is hoped that hereafter some one of more ability and better facilities will treat the subject more fully.

Whenever the language of the texts as quoted, differs from that of our ordinary English Bible, such difference is based on good authority, and is believed to be the correct translation.

A few passages which the reader familiar with the English New Testament would naturally expect to find adduced in support of some of the positions taken, have not been so used, for the reason that a comparison with the readings of the three most celebrated Greek manuscripts — the Sinaitic, the Vatican, and the Alexandrian, — as given by Tischendorf, seems to warrant their omission. The more important of these are given in an Appendix.

May the careful and prayerful study of this important subject, bring to the reader, as the author trusts it has done to him, a more exalted view of the Lord Jesus Christ his Savior, in his entire nature, as God, Son of God, and Son of man; — and result in a higher and better intellectual, spiritual, and experimental knowledge of “God our Father and the Lord Jesus Christ.”

R. D. W.

NEWARK, N. J., 1876.

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JEHOVAH-JESUS.

I.

WHAT IS GOD?

IT is an interesting and important inquiry, What do the Scriptures teach in regard to the mode of existence of the Divine Being? or in brief, What is God?

We are told, by good men whose opinions we have been taught to respect, that "There is but one only living and true God, who is infinite in being and perfection;" but we are also told, by the same authority, that, "In unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceedeth from the Father and the Son."¹

To this statement of doctrine, the standards of the Protestant Episcopal, Methodist Episcopal,

¹ "Constitution of the Presbyterian Church in the United States of America," chap. ii. sec. 1, 3.

Reformed, and other evangelical churches, substantially agree.

Now it is believed, that the *true* teaching of the Scriptures is this; that there is but

ONE INDIVISIBLE AND UNDIVIDED GOD,

of *absolute, unqualified* Unity; existing or subsisting not as *thrce* persons, but as *one only*: revealed and described by various *names*, referring to different attributes, different relations, different operations, *not in any sense* to different *divine* personalities:— as, Jehovah, Lord, King, Father, Creator, Redeemer, Comforter.

It is proposed to establish this position from the Word of God. It is claimed that this view of the subject is in accordance with the entire teachings of the Scriptures, and that it commends itself to the dictates of common sense; that it is more honorable to God than the view commonly held; and that it is more satisfactory to the heart of the Christian, as presenting to him in his Redeemer and Savior, in his Sanctifier and Comforter, *all the fullness of an indivisible undivided God.*

We are under obligation to accept whatever the Bible teaches, on this subject as well as on every other, whether it is in accordance with our previous opinions or not.

The Bible is believed by Christians to be a revelation from God—a revelation of truths in regard to his character and man's relations to him, and of the

way of salvation he has provided: truths which could not be fully discovered by the light of nature — by reason alone. A *revelation* is an uncovering of what was hidden. If the Bible is what it is claimed and believed to be, its language must be plain, so that men of ordinary ability and intelligence can easily understand its teachings on important points: and this is what it claims for itself. It must then be interpreted according to its plain and obvious meaning. Its language must be taken in its ordinary acceptation; unless the nature of the subject, or the connection, or the unmistakable import of other passages relating to the subject under consideration, clearly require it to be understood otherwise.

The word of God is its own interpreter; and therefore, in our search after the truths taught therein, we have no right to take an isolated text here and there, perhaps out of its connection, that *seems* to sustain a theory previously formed, and insist that such and such *must* be the meaning; when a different interpretation is allowable, and when there are other passages whose statements are clear and positive, which cannot fairly be interpreted in consistency with such assumed meaning; but we must examine the general teachings of the Bible upon the subject before us, comparing Scripture with Scripture, and adopt that interpretation which is consistent with the whole. If the language in any case will bear two interpretations,—one consistent with the general tenor of the whole and with common sense,

and the other contrary thereto,—we are under obligation to accept the former. We have no right needlessly to multiply mysteries; nor to *compel* the Scripture to contradict itself.

Let us thus study the word of God with reference to the subject now before us, receiving its statements in their plain and obvious meaning, as their Author must have intended they should be received.

II.

ONE GOD, ONLY.

ALL Christians, of whatever name, agree in the belief that there is but ONE GOD.

This belief is in accordance with reason. One God, of infinite attributes, is sufficient to bring into existence all things created, and to govern them when created; and it is unreasonable to suppose that two causes exist where one is sufficient.

The Old Testament teaches that there is but one God: teaches it unqualifiedly, abundantly.

“The Lord, he is God; there is none else beside him.”¹ “The Lord, he is God in heaven above, and upon the earth beneath: there is none else.”² “The Lord our God is one Lord.”³ “I, even I, am he, and there is no God with me.”⁴ “Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last, and beside me there is no God. Is there a God beside me? Yea, there is no God: I know not any.”⁵ “I am the Lord, and there is none else: there is no God beside me.”⁶

The unity of God is as distinctly and positively

¹ Deut. iv. 35.

² Deut. iv. 39.

³ Deut. vi. 4.

⁴ Deut. xxxii. 39.

⁵ Isaiah xliv. 6,8.

⁶ Isaiah xlv. 5.

asserted in the New Testament as in the Old; and this too often to admit of question. "And this is life eternal, that they might know thee, the only true God."¹ "But to us there is but one God, the Father, of whom are all things."² "There is one God."³ "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."⁴ "For there is one God."⁵ "Thou believest that there is one God: thou doest well."⁶

The assertion of the unity of God being so positive and so often repeated, we have no right to assert a doctrine inconsistent with this, or even one apparently so, without the strongest proof of its truth. Such proof of the "doctrine of the Trinity" we fail to find.

There is *not a single instance*, in the Old Testament or the New, where the *nature* of the Divine Being is the subject of consideration, that gives the *least* countenance to the idea of a *plurality of divine persons*. The notion of such plurality,—so far as it is drawn from the Scriptures,—is obtained from passages that do *not* treat of the divine nature at all; and it is in positive contradiction to those passages that *do* treat of this subject, which assert, clearly and unqualifiedly, the *absolute oneness* of God.

It is true that various *names* are applied to the Divine Being, in both the Old and New

¹ John xvii. 3.

² 1 Cor. viii. 6.

³ Mark xii. 32.

⁴ 1 Tim. i. 17.

⁵ 1 Tim. ii. 5.

⁶ James ii. 19.

Testaments, indicating or referring to different characteristics, different relations, different operations. But these, instead of teaching that there are different divine personalities, are to be understood as indicating that *all* the attributes of divinity are united in the ONE GOD. If different *personalities* are denoted, we cannot stop at *three*.

Some of these names are these:—God, God Almighty, the Mighty God, the Eternal God, the Everlasting God, the Most High God, the Living God, the Holy God, God of Abraham, God of Israel, God of Daniel, God of Heaven, God of Hosts, God the Judge, God the Father, God of gods, the True God, the Lord,¹ the Lord God, Lord of Hosts, Lord of Kings, Lord God Almighty, Lord of Lords, Jah, Jehovah, Jehovah God, Lord Jehovah, the Holy One, the Holy One of Israel, God our Savior, Savior, Redeemer, Creator, Jehovah the Creator, King, King of Israel, King of Kings, King of Glory, the Spirit, the Holy Spirit, the Holy Ghost.²

Some of these names are applied to the Lord Jesus Christ; but it is worthy of note, that *nowhere in the whole Bible* can we find any such name or title as “God the Son.” This fact is certainly significant. We find the term “God the Father” used abundantly. If the Lord Jesus Christ is “God the Son,”

¹ Wherever the word “LORD” is printed in small capitals in our English Bible, the word in the Hebrew is “Jehovah,” and it should have been so translated.

² In the English New Testament, the same Greek word is rendered “Ghost” and “Spirit.”

we ought to find this title applied to him with such positiveness as to render its propriety beyond question. As we do not find it at all, it is but right to claim that the title does not belong to him. But if not "God the Son," who and what is he?

III.

THE LORD JESUS CHRIST.

WHO and what is the Lord Jesus Christ? The formularies of doctrine heretofore referred to, use the expression "God the Son," as a title belonging to the Lord Jesus Christ; and they speak of his being "eternally begotten," "the Son of God from all eternity," "God's eternal Son." The Christian world in general hold, or *think* they hold, the "eternal Sonship" of the *divine* nature of the Lord Jesus; but it is doubtful whether many who do this can state clearly what they understand by it.

Some have thought that the Lord Jesus is called "the Son," only in reference to the work of redemption; and that when that work was undertaken, one of the three persons in the Godhead became "God the Son."

Others hold, that the term "Son" is applicable and applied to the Lord Jesus *only as a created being.*

This latter opinion we claim to be in accordance with the plain and uniform teachings of the Bible. Christ is called "the Son of God, and "the Son of man;" but nowhere in the Scriptures is he called "God the Son," or the "eternal Son." "Eternally

"begotten" is not Bible language, or Bible teaching; nor is it the language of common sense: it is self-contradictory.

The Lord Jesus Christ is both God and man—perfect man, and perfect God.

IV.

JESUS CHRIST IS MAN.

THE perfect humanity of Jesus is taught in both the Old Testament and the New. His being *man*, implies not merely the possession of a human body, but of a human soul also.

That the Lord Jesus Christ was a man, appears from the fact of his *human parentage*. In the promise to Eve, he is spoken of as her “seed.”¹ Moses announced to Israel, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.”² In the prophecy of Isaiah, it is said of the Messiah, “For unto us a child is born, unto us a son is given.”³ God said to Jeremiah, concerning the Messiah, “I will raise unto David a righteous Branch.”⁴ The first verse of the New Testament reads as follows: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.”⁵ Read the whole chapter; also the first and second chapters of Luke.

Jesus possessed the *mental and moral constitution* of man. In his childhood, “he increased in

¹ Gen. iii. 15. ² Deut. xviii. 15. ³ Isaiah ix. 6.

⁴ Jer. xxiii. 5. ⁵ Matt. i. 1.

wisdom and stature.”¹ As a created being, he was limited in knowledge. “Of that day and hour knoweth no one,”^{*} not the angels which are in heaven, neither the Son, but the Father.”²

He was *obedient to his parents.* “And he went down with them, and came to Nazareth, and was subject unto them.”³

He acknowledged his *dependence upon God*, and his subjection to him, by prayer, by obedience, by submission to his will, etc. “He went up into a mountain apart to pray.”⁴ “He continued all night in prayer to God.”⁵ Other instances of his habit of prayer will occur to the reader. “O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.”⁶ “I seek not mine own will, but the will of the Father which hath sent me.”⁷ “I have finished the work which thou gavest me to do.”⁸ “The Father hath not left me alone; for I do always those things that please him.”⁹ “The Father which sent me, he gave me a commandment, what I should say, and what I should speak.”¹⁰ “Wist ye not that I must be about my Father’s business?”¹¹ “I live by the Father.”¹² “My Father is greater than I.”¹³ “The Father hath sent me.”¹⁴

Jesus fully recognized his humanity by the fre-

* Correct rendering of the original Greek.

- | | | | |
|----------------------------|------------------------------|---------------------------|-----------------------------|
| ¹ Luke ii. 52. | ² Mark xiii. 32. | ³ Lk. ii. 51. | ⁴ Matt. xiv. 23. |
| ⁵ Lk. vi. 12. | ⁶ Matt. xxvi. 39. | ⁷ Jn. v. 30. | ⁸ Jn. xvii. 4. |
| ⁹ Jn. viii. 29. | ¹⁰ Jn. xii. 49. | ¹¹ Lk. ii. 49. | ¹² Jn. vi. 57. |
| ¹³ Jn. xiv. 28. | ¹⁴ Jn. v. 36. | | |

quent application to himself of the title, "The Son of Man."

Such also is the testimony of the apostles in regard to his humanity. "Then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all."¹ "God sent forth his Son, made of a woman, made under the law."² "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."³ "He committed himself to him that judgeth righteously."⁴

Jesus was the *subject of temptation*, and of mental suffering. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil."⁵ "He himself hath suffered, being tempted."⁶ He "was in all points tempted like as we are."⁷ "A man of sorrows, and acquainted with grief."⁸

He was the *recipient of divine spiritual influence*, and a subject of spiritual growth. "The spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord."⁹ "Jesus returned in the power of the Spirit into Galilee."¹⁰ "God anointed Jesus of Nazareth with the Holy Ghost and with power."¹¹ "Jesus increased . . . in favor with God and man."¹²

¹ 1 Cor. xv. 28.

² Gal. iv. 4.

³ Heb. i. 1, 2.

⁴ 1 Pet. ii. 23.

⁵ Matt. iv. 1.

⁶ Heb. ii. 18.

⁷ Heb. iv. 15.

⁸ Isa. liii. 3.

⁹ Isa. xi. 2, 3.

¹⁰ Lk. iv. 14.

¹¹ Acts x. 38.

¹² Lk. ii. 52.

The entire humanity of Jesus was necessary to his *Mediatorship*. "There is one God, and one mediator between God and men, the *man* Christ Jesus."¹ "Wherefore in all things it behooved him to be made like unto his *brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."²

These statements in regard to the Lord Jesus Christ, and others like them, made by himself and by others, cannot be fairly interpreted otherwise than by accepting his *entire* humanity,—the possession of a created soul, essentially human, as well as of a human body.

¹ 1 Tim. ii. 5.

² Heb. ii. 17.

V.

JESUS CHRIST IS GOD.

THERE is much in the prophecies of the Old Testament, and in the statements of the New, that teaches the preëxistence of the Lord Jesus, his exalted character and position, his elevation above ordinary humanity, his rulership, the extent, character, and perpetuity of his kingdom, etc., — that is often adduced as evidence of his divinity,¹ of his Godhood. While all these are *consistent with* his divinity, they do not by any means *prove* it; for they may be true without it. The angels are super-human, and they existed before men; but they are not God. Some of these passages will be referred to hereafter.

In the New Testament, divine attributes and works are sometimes ascribed to “the Lord,” where it seems probable, but is not absolutely certain, that the writers intended by this term to designate the

¹ Some theologians use this word in a restricted sense, as meaning something less than absolute deity, — as signifying simply *likeness to God*, — as denoting nothing more than what is implied in the statement that “God created man in his own image.” In this work the term is used in its ordinary sense, as signifying *absolute Godhood, essential deity*.

Lord Jesus Christ. Such passages are not here cited. While it may be right to treat them as furnishing corroborative testimony, they could not be considered as proof of his divinity, if more positive evidence were wanting.

We find the supreme deity of the Lord Jesus Christ positively taught in the Old Testament and in the New.

OLD TESTAMENT PROOF.

IN the second Psalm we find this statement, in regard to the Messiah: "Blessed are all they that put their trust in him."¹ This could not be said of a mere creature, however exalted: such a being could not be the proper object of supreme and universal trust; for, however pure in intention, he must be limited in knowledge and power.

In the forty-fifth Psalm the Messiah is addressed as follows: "Thy throne, O God, is forever and ever."²

In the prophecy of Isaiah we read, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace."³

In the prophecy of Jeremiah we find the following: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper... and this is his name

¹ Ps. ii. 12.

² Ps. xlv. 6.

³ Isa. ix. 6.

whereby he shall be called, Jehovah our Righteousness.”¹

The prophet Micah writes thus: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”²

NEW TESTAMENT PROOF.*

I. Jesus asserted and claimed his own divinity, and the possession of divine prerogatives.

Omnipresence. “For where two or three are gathered together in my name, there am I in the midst of them.”³ “Lo, I am with you alway, even unto the end of the world.”⁴

Divine power. “Destroy this temple, and in three days I will raise it up.”⁵ “Therefore doth my Father love me, because I lay down my life, that I might take it again. No one† taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.”⁶ “For as the Father raiseth up the dead, and quickeneth them,

* It is but right that the author should acknowledge his obligations to Rev. Henry P. Liddon, whose “Lectures on the Divinity of our Lord and Savior Jesus Christ” have aided in the preparation of the following argument from the New Testament, and whose language has in some instances been adopted.

† Not “no man,” as in the common version; but “no one,” no other *being*,—God or man, angel or devil,—but “I lay it down of myself.”

¹ Jer. xxiii. 5, 6.

² Micah, v. 2.

³ Matt. xix. 20.

⁴ Matt. xxviii. 20.

⁵ Jn. ii. 19.

⁶ Jn. x. 17, 18.

even so the Son quickeneth whom he will.”¹ This could not be true of the Son as a created being: it could be true of Christ, only as God dwelt in him, and acted through him. “The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.”² “Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.”³ “All things are delivered unto me of my Father.”⁴ “All power is given unto me in heaven and in earth.”⁵ “Whosoever ye shall ask in my name, that will I do. If ye shall ask anything in my name, I will do it.”⁶

Omniscience. “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whoever shall deny me before men, him will I also deny before my Father which is in heaven.”⁷ “Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.”⁸ He here claims to know the hearts of all men—a degree of knowledge possible to God alone. He said to the Samaritan woman, “Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband.”⁹ And to the Jews, “But I know you,

¹ Jn. v. 21.

² Jn. v. 25.

³ Jn. v. 28, 29.

⁴ Matt. xi. 27.

⁵ Matt. xxviii. 18.

⁶ Jn. xiv. 13, 14.

⁷ Matt. x. 32, 33.

⁸ Mk. viii. 38.

⁹ Jn. iv. 17, 18.

that ye have not the love of God in you.”¹ His direction to Peter, in regard to finding money in the mouth of the fish,² and his instructions to the messengers he sent for the ass and colt,³ show that he possessed divine knowledge.

Equality with God. “My Father worketh hitherto, and I work.”⁴ “That all men should honor the Son, even as they honor the Father.”⁵ “As the Father knoweth me, even so know I the Father.”⁶ “I and my Father are one.”⁷ “The Father is in me, and I in him.”⁸ “He that seeth me, seeth him that sent me.”⁹ “He that hath seen me, hath seen the Father.”¹⁰ “I am in the Father, and the Father in me.”¹¹ In some of these assertions, the Jews understood him to claim equality with God. He did not deny the charge, but admitted its truth, and re-asserted the claim. “Before Abraham was, I am.”¹² He here asserted, not merely pre-existence, but divinity; for he appropriated to himself the term by which Jehovah designated himself to Moses, —“I am,” —the self-existent one.¹³ Had Jesus intended merely to claim pre-existence as a created being, he would have said, “I was,” not “I am.”

Judgeship. “For the Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given him authority to execute

¹ Jn. v. 42.

² Matt. xvii. 27.

³ Matt. xxi. 1-3.

⁴ Jn. v. 17.

⁵ Jn. v. 23.

⁶ Jn. x. 15.

⁷ Jn. x. 30.

⁸ Jn. x. 38.

⁹ Jn. xii. 45.

¹⁰ Jn. xiv. 9.

¹¹ Jn. xiv. 11.

¹² Jn. viii. 58.

¹³ Ex. iii. 14.

judgment also, because he is the Son of man."¹ "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal."²

Jesus here claims to be the supreme and final Judge of all. It may be pleaded, that this authority is merely delegated authority, "because he is the Son of man." There is a reason in the nature of the case why the Judge should be a man, why he should have such a nature that those to be judged may realize his sympathy with them. But he must also be omniscient, to judge correctly, and omnipotent, to execute the sentences when pronounced.

2. Jesus assumed and exercised divine attributes and prerogatives in cases where he did not directly assert them.

He wrought miracles *in his own name*, and by

¹ Jn. v. 22, 27.

² Matt. xxv. 31-46.

his own authority; as did not the prophets and apostles. "There came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will: be thou clean."¹ "And he arose, and rebuked the wind, and said unto the sea, Peace, be still."² "And Jesus rebuked him, saying, Hold thy peace, and come out of him."³ "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth."⁴

He *forgave sins*. "Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee."⁵ "And he said unto her, Thy sins are forgiven."⁶ The Jews charged him with blasphemy, as assuming a divine prerogative. He did not disclaim such assumption, but asserted this power and right, and healed the sick man as the evidence.

He assumed to be *the source of spiritual blessings*. He said to Peter and Andrew, "Follow me, and I will make you fishers of men."⁷ Again he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."⁸ To the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of

¹ Matt. viii. 2, 3.

² Mk. iv. 39.

³ Lk. iv. 35.

⁴ Jn. xi. 43.

⁵ Matt. ix. 2.

⁶ Lk. vii. 48.

⁷ Matt. iv. 19.

⁸ Matt. xi. 28

water springing up into everlasting life.”¹ “As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”² “I will not leave you comfortless: I will come to you.”³

He *preached himself*, as supreme lawgiver and ruler, as an infallible teacher, as the object of supreme faith and obedience. “I say unto you,” was a common introduction to a command or a threatening.⁴ He did not say, as did the prophets and apostles, “Thus saith the *Lord*,” but assumed authority as in his own right. He refers to the laws of Moses, which were confessedly given by God through Moses, and then says, “But I say unto you;” as if he had said; “I have the same authority that dictated the laws given through Moses: it is *my* prerogative to state the meaning and spirit of those laws; *my* authority in the matter is supreme.”

His repeated direction, “Follow me,”⁵ clearly means something more than the mere personal accompanying him in his journeyings. It is explained by the requirement of obedience to his commands, and the promises to those who obey. It means something more than copying his example, as

¹ Jn. iv. 10, 14.

² Jn. xv. 4, 5, 7.

³ Jn. xiv. 18.

⁴ Matt. v. 18, 20, 22, 26, 28, 32, 34, 39, 44.

⁵ Matt. iv. 19; viii. 22; ix. 9; Jn. i. 43; etc.

that of a good man. He presents himself as the *ultimate* object of following,—as *the* leader, in his own right; while Paul, in calling on others to be followers of himself, adds, “Even as I also am of Christ:” that is, “as far as I follow Christ, and no farther.”¹

“If ye love me, keep my commandments.”² “Ye are my friends, if ye do whatsoever I command you.”³ “Neither be ye called masters; for one is your Master, even Christ.”⁴ “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. . . . He that loseth his life for my sake, shall find it.”⁵ “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”⁶ “Verily, verily, I say unto you, if a man keep my saying, he shall never see death.”⁷ “Ye believe in God; believe also in me.”⁸ “I am the way, the truth, and the life.”⁹ “He will reprove the world . . . of sin, because they believe not on me.”¹⁰

He claimed to be the *giver and source of eternal life*. “And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will

¹ 1 Cor. xi. 1.

² Jn. xiv. 15.

³ Jn. xv. 14.

⁴ Matt. xxiii. 10.

⁵ Matt. x. 37, 38, 39.

⁶ Jn. viii. 12.

⁷ Jn. viii. 51.

⁸ Jn. xiv. 1.

⁹ Jn. xiv. 6.

¹⁰ Jn. xvi. 8, 9.

raise him up at the last day.”¹ “Verily I say unto you, if a man keep my saying, he shall never see death.”² “My sheep hear my voice and I give unto them eternal life.”³ “I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.”⁴ “Because I live, ye shall live also.”⁵ “Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”⁶

3. He accepted the acknowledgment of his divinity by others.

“And there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.” Instead of repudiating the worship, and the ascription of divine power, he accepted both, and replied, “I will: be thou clean.”⁷ “There came a certain ruler, and worshiped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him.”⁸ “And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him.”⁹ “Then came she and worshiped him, saying, Lord, help me.”¹⁰*

* See also Matt. xvii. 14, 15; xx. 20; xxviii. 9, 17; Lk. xxiv. 52. Jn. ix. 38.

¹ Jn. vi. 40, 47, 48, 54.

² Jn. viii. 51.

³ Jn. x. 27, 28.

⁴ Jn. xi. 25, 26.

⁵ Jn. xiv. 19.

⁶ Jn. xvii. 1, 2.

⁷ Matt. viii. 2, 3.

⁸ Matt. ix. 18, 19.

⁹ Matt. xiv. 32, 33.

¹⁰ Matt. xv. 25.

In some of the instances of worship paid to Jesus, it may have expressed, in the intention of those offering it, nothing more than a profound reverence for him as a superhuman person, or as a man of superior moral goodness. In either case, if he were not a divine being, he would have repelled it as akin to idolatry. It is fair to suppose that he accepted it as due to him as God, even while he knew that those who thus expressed their reverence did not fully comprehend his true character. As a good man, if a mere man, he would not have accepted this homage, but would have refused it, as Peter did in the case of Cornelius,¹ as Paul and Barnabas at Lystra,² and as the angel at whose feet John fell "to worship him."³

Thomas addressed Jesus as "My Lord and my God." This was either a profane exclamation, or an acknowledgment of his divinity. Jesus not only did not reprove nor correct him, but commended his faith in his true character, thus acknowledged.⁴

These assertions and claims and assumptions of divine power and prerogatives, can be accounted for on but one of these three grounds, namely: either, 1st, Jesus Christ was God; or, 2d, He was an ignorant enthusiast; or, 3d, He was a hypocritical impostor. The entire record of his life and teachings incontestably proves that he was neither of the two latter; he must therefore have been the first—the supreme God.

¹ Acts x. 25, 26.

² Acts xiv. 11-18.

³ Rev. xix. 10; xxii. 8, 9.

⁴ Jn. xx. 28, 29.

His perfect moral character is consistent only with his absolute divinity. If he is not God, his moral character is not worthy of respect. But the purity of his moral character cannot be questioned. He was sincere, unselfish, humble; yet his self-assertion was clear, unqualified, dignified, persistent. He was, and is, the supreme God.

The Evangelists and Apostles confirm the evidence from Christ's own lips, and clearly and positively teach his divinity.

I. They give him divine titles.

Matthew quotes the prophet Isaiah as saying, "They shall call his name Emmanuel, which being interpreted is, *God with us.*"¹ This is in accordance with the utterance of the same prophet, already quoted, that he should be called, "The Mighty God, the Everlasting Father."² In Peter's address at the house of Cornelius, he says, "The word which he * sent unto the children of Israel, preaching peace by Jesus Christ: he [this] is Lord of all."³ The writer of the epistle to the Romans speaks of the Israelites thus: "Whose are the fathers; and of whom as concerning the flesh Christ came, who is over all God blessed forever."⁴ Again, Paul writes as follows: "For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in him, who is the head of all principality and pow-

* Correct translation: the word "God" is not in the Greek.

¹ Matt. i. 23. Isa. vii. 14.

² Isa. ix. 6.

³ Acts x. 36.

⁴ Rom. ix. 5.

er.”¹ In the epistle to the Hebrews we find the words of the Psalmist applied to Christ: “But unto the Son he saith, Thy throne, O God, is forever and ever.”² “We are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life.”³ John the Revelator represents the person who spoke to him as saying, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” The same person says, “I am he that liveth, and was dead:” this can be none other than the Lord Jesus.⁴ Again: “The Lamb shall overcome them; for he is Lord of lords, and King of kings.”⁵ “Expecting the blessed hope, even the appearance of the glory of our great God and Savior Jesus Christ.”^{6*} “Thou shalt call his name Jesus, for he shall save his people from their sins.”⁷ Jesus signifies *Savior*; and the reason assigned for giving him this name, shows that it was significant of divinity; no other than God can save from *sin*. This latter term is applied to God and to Christ indiscriminately and repeatedly in this sense — that of the Savior from sin. Examples need not be multiplied.

2. They ascribe to him divine attributes and prerogatives.

Immutability. “Jesus Christ, the same yesterday,

* Corrected translation. See Appendix B.

¹ Col. ii. 9, 10. ² Heb. i. 8. ³ 1 Jn. v. 20. ⁴ Rev. i. 8, 18.

⁵ Rev. xvii. 14. ⁶ Titus ii. 13. ⁷ Matt. i. 21.

and to-day, and forever."¹ This could not be said of a mere creature.

Divine power and authority. "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."² "Christ the power of God and the wisdom of God."³ "We look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."⁴ "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."⁵ "The appearing of our Lord Jesus; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."⁶ "Upholding all things by the word of his power."⁷

Creation and preservation. "All things were made by him; and without him was not anything made that was made."⁸ "One Lord Jesus Christ, by whom are all things, and we by him."⁹ "For by him were all things created, that are in heaven, and that are in earth; visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him;

¹ Heb. xiii. 8.

² Matt. vii. 28, 29.

³ 1 Cor. i. 24.

⁴ Phil. iii. 20, 21.

⁵ 1 Tim. i. 12.

⁶ 1 Tim. vi. 14—16.

⁷ Heb. i. 3.

⁸ Jn. i. 3.

⁹ 1 Cor. viii. 6.

and he is before all things, and by him all things consist.”¹

Divine Knowledge. “And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?”² “But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man.”³ “Now are we sure that thou knowest all things.”⁴ Peter said to him, “Lord, thou knowest all things.”⁵ Jesus did not reprove his disciples for thus attributing to him omniscience, as he would have done had he not possessed this attribute. John represents him as saying, “I am he who searcheth the reins and hearts.”^{6*}

Conferring miraculous and spiritual gifts. “He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”⁷ On the day of Pentecost; in explaining to the people the miraculous effusion of the Spirit, Peter stated that “this Jesus . . . hath shed forth this, which ye now see and hear.”⁸ “Christ liveth in me.”⁹ “Now our Lord Jesus Christ himself . . . comfort your hearts, and stablish you in every good word and work.”¹⁰ “The author of eternal salvation unto all them that obey him.”¹¹ “The Son of God is come, and hath given us an

¹ Col. i. 16, 17.

² Matt. ix. 4.

³ Jn. ii. 24, 25.

⁴ Jn. xvi. 30.

⁵ Jn. xxi. 17.

⁶ Rev. ii. 23.

* See also Mk. ii. 8; Lk. ix. 47; Jn. iv. 17, 18; vi. 15, 61, 64; xiii. 11.

⁷ Matt. x. 1.

⁸ Acts ii. 32, 33.

⁹ Gal. ii. 20.

¹⁰ 2 Thes. ii. 16, 17.

¹¹ Heb. v. 9.

understanding, that we may know him that is true.”¹
“ Looking for the mercy of our Lord Jesus Christ unto eternal life.”²

They recognize him as the *object of worship*. Stephen prayed, “ Lord Jesus, receive my spirit.”³ “ God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord.”⁴ “ When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”⁵ “ Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father, to him be glory and dominion forever and ever.”⁶ John represents the inhabitants of heaven as worshiping “ The Lamb that was slain,” and ascribing to him equal honor and glory with God ; saying, “ Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.”⁷

They ascribe to him *equality with God*. The name of Christ is coupled with that of God, or God the Father, in many instances, as of equal power and authority, and as equally the source of spiritual blessings. “ Now, God himself, even our Father, and our Lord Jesus Christ, direct our way unto you.”⁸ “ They shall be priests of God and of

¹ I Jn. v. 20.

² Jude 21.

³ Acts vii. 59.

⁴ Phil. ii. 9-11.

⁵ Heb. i. 6.

⁶ Rev. i. 5, 6.

⁷ Rev. v. 13.

⁸ I Thes. iii. 11.

Christ.”¹ “Grace to you, and peace, from God our Father and the Lord Jesus Christ.”² Language similar to this is used in the epistles, again and again.*

In the first three chapters of the Revelation, Christ is repeatedly represented as asserting divine attributes and prerogatives. “I am alive forevermore, Amen, and have the keys of hell and of death.”³ “I know thy works, and thy labor, and thy patience.”⁴ “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”⁵ “Be thou faithful unto death, and I will give thee a crown of life.”⁶ †

Other passages might be quoted as corroborating the position here maintained ; but the foregoing are believed to be sufficient to convince the candid inquirer, that the doctrine of the Bible is, that the Lord Jesus Christ is God. These things could not be said of a mere creature, however exalted.‡

The earliest records of the history of the Christian church, that have come down to us, warrant the belief that the divinity of Christ has always been a doctrine of the church,— that Christians from the earliest times have worshiped him as God.§ But

* See 1 Cor. i. 3 ; 2 Cor. i. 2 ; Gal. i., 3 ; etc., etc.

† See ch. ii. vs. 9, 13, 17, 19, 23, 26 ; ch. iii. vs. 1, 5, 7, 8, 9, 10, 12, 15, 21.

‡ See Appendix-B.

§ See Liddon’s Bampton Lectures on “the Divinity of our Lord and Savior Jesus Christ :” Lecture VII.

¹ Rev. xx. 6.

² Rom. i. 7.

³ Rev. i. 18.

⁴ Rev. ii. 2.

⁵ Rev. ii. 5.

⁶ Rev. ii. 10.

these records do *not* show that the Christians of the early centuries believed that his divinity was a different divine personality from God the Father.

The most absolute proof of Christ's supreme deity, does not prove a different divine personality or "subsistence" or "hypostasis" from God the Father.

VI.

JESUS CHRIST *not* “GOD THE SON.”

THE Lord Jesus Christ, in his divine nature, is *not* “God the Son,” but the one only indivisible and undivided God, in all his fullness.

If the term above had been the proper expression to describe Christ’s divinity, it would certainly have been used; but it is not found in the Bible. There is no reasonable explanation of this omission, except this, that he is *not* “God the Son,” which is an epithet of man’s device.

The very strongest expressions indicative of supreme deity are used in the Scriptures in regard to Christ. These cannot be applicable if his divinity proceeded from, or was begotten of, another; if he were in any sense “God the Son,” if he were in any manner or degree subordinate or inferior in his divine nature. An inferior or secondary God is no God at all.

In the passage in Isaiah already referred to, we read, “Unto us a child is born, unto us a son is given; . . . and his name shall be called . . . the Mighty God, the Everlasting Father.”¹. This certainly is a prophecy of Christ, as being both God

¹ Isa. ix. 6.

and man. And it is here plainly taught, that in his divine nature he is no secondary divinity,—that he is not God the Son, but God the Father. God evidently designed, in inspiring the prophet to use this language, to anticipate and to preclude the error that the Lord Jesus Christ is not the one infinite God in all his fullness. If we read the expression, “Everlasting Father,” as some have done, “the Father of the everlasting age,” it will not affect its teaching in regard to the divine nature of Christ; for “the Father of the everlasting age” can be none other than the Supreme God, who is over all, the Father of all things.

Jesus repeatedly recognized his relations to the Father in a manner that precludes the idea of any divinity in him in any sense distinct from God the Father.

When he taught his disciples to pray, he instructed them to address the “Father,”¹ to “ask of the Father”² in his name, not to ask him. Again he says, “In that day ye shall ask me [that is, the *man* Jesus] nothing. . . . Ye shall ask *the Father* in my name.”³ If he was God the Son, “equal with the Father,” why not ask him as such? Christ nowhere directed his followers to pray to himself, nor to the Holy Spirit. Why not? Was it not because he wished them to understand that God the Father was God the Savior, and God the Sanctifier and Comforter also? in short, that the Father alone was God?

¹ Matt. vi. 6, 9.

² Jn. xv. 16.

³ Jn. xvi. 23.

Again he says, "The Son of man shall come in the glory of his Father."¹ Why did he not say, that he should come in the glory of God the Son? Manifestly, because the divine glory, the divine nature, of Christ, is that of God the Father, and none other.

In speaking to his disciples of his second coming, Jesus told them that "Of that day and hour knoweth no one; * no, not the angels which are in heaven; neither the Son, but the Father."² If "God the Son" is "very God of very God," † if "in this Trinity there is not first nor last, nor greater nor less," ‡ if "God the Son" is "very and eternal God . . . equal with the Father," § he must know all things, he must know the hour spoken of. If "the Father" is the only being who possesses this knowledge, then the Father must be the *only* divine person; and the Lord Jesus Christ, if God at all, is not God the Son, but God the Father,—the one only infinite God, in all his fullness.

"I seek not mine own will, but the will of the Father which hath sent me."³ If he was God, he must have sought his own will; it was therefore as a created being that he did not seek it. If God the Son, "very God," and "equal with the Father," he must have sought and did seek his own will; and there was no occasion for referring his acts to the

* Corrected translation. The word "man" is not in the original.

† Nicene Creed, so called. ‡ Athanasian Creed, so called.

§ Westminster Confession of Faith.

¹ Matt. xvi. 27.

² Mk. xiii. 32.

³ Jn. v. 30.

Father's will, and no propriety in so doing. He clearly recognizes no God but the Father.

"The same works that I do, bear witness of me, that the Father hath sent me."¹ He attributes the divine power that wrought the miracles, to God the Father, and to none other. "The Father that dwelleth in me, he doeth the works."² Why did he not say, "God the Son that dwelleth in me, he doeth the works?" Because the divinity dwelling in him was God the Father, and no other. And we have no right to contradict his clear and positive statement.

"The living Father hath sent me, and I live by the Father."³ This he speaks as a man; for as divine, he lived by virtue of his divinity. If he was God the Son, he did not as a man live by God the Father, but by God the Son, the divinity within him; and he would have so said.

"I and the Father are one." "The Father is in me, and I in him."⁴ He here asserts his identity with the Father.

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me."⁵ This again he says as a man; directing his disciples beyond himself as such, to the divine nature dwelling in him, as the true object of faith. If he was God the Son, then as such he was worthy of all confidence and trust, and must have claimed and received the same as his right. But he refers them

¹ Jn. v. 36.

² Jn. xiv. 10.

³ Jn. vi. 57.

⁴ Jn. x. 30, 38.

⁵ Jn. xii. 44.

to "him that sent him," — to the Father. He was, then, God the Father, or not God at all.

"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."¹ He says this as a man; as God, he did speak of himself, by his own prerogative. But he recognizes no divine being as inspiring and directing him, but the Father.

"The word which ye hear is not mine, but the Father's which sent me."² In this instance, as above, and as repeatedly elsewhere, he ascribes his mission and his works and his words, to "the Father." If he was God the Son, he possessed all divine powers and prerogatives in and of himself, by virtue of his divinity, and could not possibly be in any manner or degree dependent upon any other being; for whenever and whereinsoever he was dependent or subordinate, then and there he was not and could not be God; and if not God entirely, he could not be God at all.

"My Father is greater than I."³ If "God the Son" is "very God," "equal with the Father," this could not be true of his divine nature. How then is it true? Only as respects his created nature. The Father is greater than the Son, only because the Son is not, as such, God.

"I am not alone, but the Father is with me."⁴ The context shows that he said this as a man. Why did he not say, instead of or in addition to this,

¹ Jn. xii. 49.

² Jn. xiv. 24.

³ Jn. xiv. 28.

⁴ Jn. xvi. 32.

"God the Son is with me?" Because no such being was present.

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."¹ If God the Son, he had this power by virtue of his Godhood; it could not be given him as God. It was given to him as a created being, by the divinity dwelling in and acting through him; and this divinity he always recognizes as the Father alone. In this whole chapter of prayer to the Father, Jesus recognizes the Father as God alone, and himself as subordinate, as sent, as having power given him; which could be true of him only as a created being. He recognizes no other divine person as having any connection with him, or as having any existence.

He had just previously, in conversation with his disciples, asserted clearly and positively his identity with the Father.² "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and *have seen him*." Philip replies, "Lord, show us the Father, and it sufficeth us." To which Jesus answers, as though astonished that Philip had not perceived his divine character, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath *seen me*, hath *seen the Father*; and how sayest thou then, Show us the Father? . . . I am in the Father, and *the Father in me*. . . . The *Father*, that dwelleth

¹ Jn. xvii. 1, 2.

² Jn. xiv. 7-11.

in me, *he doeth the works*. Believe me, that I am in the Father and *the Father in me*." If the Lord Jesus had wished to teach that in his divine nature he was God the Father, he could not have said it more plainly. If he was not God the Father, but a different divine person, namely, God the Son, here was the proper occasion for teaching this truth. Why did he not thus teach? Because it was *not* the truth; because the divinity in him was and is God the Father, and no other. And we have no right to contradict his clear and positive and reiterated statements.

The New Testament writers bear similar testimony in regard to the nature of Christ's divinity. They do not appear to have heard or known of "God the Son."

"Jesus, knowing that the Father had given all things into his hands."¹ If he was God the Son, all things were in his hands, and God the Father could place nothing there that was not in his power already. If this is said of him as a man, why should the divinity within him,—God the Son,—be passed over and entirely ignored, and this delegation of power be attributed to one outside of him? No such mistake was made. It was God the Father, not God the Son, that conferred honor and power upon the created Son, by dwelling in and acting through him.

Near the close of the life of Christ by John,

¹ Jn. xiii. 3.

which was evidently written for the purpose of refuting errors then already prevalent in regard to the person of the Lord Jesus, and to teach the truth concerning him, the inspired writer thus states his object : “ But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.”¹ He here asserts that he writes for the express purpose of showing Christ’s true character. And what does he say ? What name does he give him ? “ God the Son ? ” No. Though he had clearly taught his divinity, he had not taught that that divinity was in any sense separate or distinct or different from that of God the Father ; nor does he now so teach, but simply styles him “ the Christ, [or Messiah,] the Son of God.” This can be reasonably accounted for, only on the ground that John knew of no such being as “ God the Son.”

Paul writes to the Corinthians : “ Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”² If “ the Son ” here is “ God the Son,” the proper expression would have been, “ that God the Father may be all in all.” Why did not the apostle so write ? Simply because the Son as such is not God. If the Son is as such God, then all things always were under him, from the very nature of the case, and nothing could by any possibility be “ put ” under him.

Again Paul tells the Corinthians that “ God was in Christ, reconciling the world unto himself.”³ The

¹ Jn. xx. 31.

² 1 Cor. xv. 28.

³ 2 Cor. v. 19.

apostle does not say, "God the Son," but "God," God as the being to whom the world needs to be reconciled; and who is this but God the Father, God the Lawgiver, God the King? And if God is thus in Christ, Christ cannot be God the Son.

"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow. . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."¹ The only name that is or can be "above every name," is that of God the Father. The Divinity in Christ must then be God the Father. If the common theory is true, he is "Lord, to the glory of God *the Son*." But this is not what the apostle says.

Paul writes to the Colossians, "For it pleased the Father that in him should all fullness dwell."² Again: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: *For in him dwelleth all the fullness of the Godhead bodily.*"³ If Christ is merely God the Son, the inspired apostle could not have used this language. "All fullness" could not dwell in him, if he was a subordinate or secondary divine person. "All the fullness of the Godhead" must include God the Father, God the Son, and God the Holy Ghost, if there are three such personalities. This passage alone is sufficient to dispose of and refute the whole theory in question. Paul seems to have anticipated the ex-

¹ Phil. ii. 9-11.

² Col. i. 19.

³ Col. ii. 8, 9.

istence of some such error; for he warns the Colossians against the “philosophy” and “vain deceit” and “tradition of men,” that would teach that Christ in his divine nature was anything less or anything else than the whole of the one infinite God.

“The appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and *only* Potentate, the King of kings, and Lord of lords; who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen.”¹ If he is the “*only* Potentate,” if he “*only* hath immortality,” he is the only divine person,—God the Father.

The testimony of John the Baptizer agrees with that of Isaiah and Paul and the beloved disciple, and with that of the Lord Jesus himself: “He that cometh from above, is above all.”² Now if Jesus is “above *all*,” there certainly can be none above him; he must be the God who is above all, even God the Father, who is God alone.

The passages above quoted certainly afford abundant and indisputable evidence that the divinity of the Lord Jesus Christ was and is GOD THE FATHER, *not* “God the Son:” that he is the one only undivided and indivisible God, in all the perfection of his being and attributes.

Yet he is, and is called, THE SON OF GOD.

¹ 1 Tim. vi. 14-16.

² Jn. iii. 31.

VII.

THE SON OF GOD.

THE question naturally now arises, Who and what is the Son of God?

The very words, "Son," "born," "begotten," necessarily imply beginning, succession, dependence, inferiority of relation. These *cannot* be eternal, in the very nature of things. The language, "eternal Son," "eternally begotten," "eternally proceeding," is self-contradictory. To those not trained to accept this phraseology as in accordance with the teachings of the word of God, it is absurd; and the idea thus expressed is, to such, not a mystery above reason, but a dogma contrary to reason, and insulting to common sense.

The Son of God is the first and greatest created being,—dwelling in whom, and through whom as the instrument, God—the Father—performed the work of creation. It was this twofold being,—the Creator and created, Father and Son, united,—who appeared to Adam, to Moses, and to the saints of old, in human form. It was he who "became flesh," and dwelt among men, in the person of the Lord Jesus Christ.

The Lord Jesus Christ is called "*the* Son of

God," because he was the *only* being created *directly* by God the Father, the *first* being created; all other beings and creatures being made by him, the Son, as the instrument through whom God performed the work;—also because he was born of Mary through direct divine agency, she being his only human parent. The title "Son of God" is also sometimes applied to him as designating the one person in whom the divine and the human are united.

In the epistle to the Colossians, Christ, the Son, is called "the first-born of every creature."¹ And as if to refute any who might say that this does not mean priority of *existence*, but precedence of *position*, the apostle adds, "For by him were all things created;" that is, all other things were created by or through him, the Son, the "first-born" creature, as the instrument. That it was a created being who thus performed the work of creation in general, is evident from the context, where he is termed "the first-born from the dead."²

Again, we are told, that "God hath spoken to us by his Son, by whom also he made the worlds."³ God the Father performed the work, in and through the Son, a created being, who could not do it by his own power.

The same writer asks, "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?"⁴ It seems that the Son

¹ Col. i. 15.

² Col. i. 18.

³ Heb. i. 1, 2.

⁴ Heb. i. 5.

was "begotten" or created at a definite time called "this day." Does "this day" mean a yesterday at an eternal distance from the present time? This must be so, if the "eternal sonship" is the truth. In the sixth verse of the same chapter, he is styled "the first-begotten." What can this mean, in the light of common sense, but that he was begotten,—had a beginning,—before any others were begotten or created? Nothing else.

In giving John a message to the church of the Laodiceans, Jesus Christ calls himself "the beginning of the creation of God."¹ He certainly knew who and what he was; and he knew how to use language correctly. This expression can have but one meaning.

If these passages do not teach that the Lord Jesus Christ was the first being created, what can be their meaning? Certainly this is their obvious import; and if we are not to interpret the Bible in accordance with this, it is not a revelation, not a book for the common people; and the Bereans should have accepted the teachings of the apostles without question, instead of searching the Scriptures "whether those things were so;"² and they should have been blamed rather than praised for thus assuming the right of private judgment.

The Scriptures elsewhere teach the pre-existent Sonship of Christ; his pre-existence as a created being; and they nowhere teach any doctrine inconsistent with this.

¹ Rev. iii. 14.

² Acts xvii. 11.

"God sent his only begotten Son into the world."¹ This clearly teaches Christ's pre-existence as the created Son of God; for it would not be correct to say that God *sent* him into the world, if he *made* him in the world—he did not *send* Adam into the world. If he was the "Son" before he came into the world, he must have been such as a created being; for if he was "*God* the Son," he was *already* in the world, by virtue of his divinity, and could not be *sent* into it. The apostle does not say,—as do our modern theologians,—"*God* the Father sent *God* the Son," but, God—the one God, God in all his fullness and perfection—sent, not another divine person, who could not be sent to any place where he was not already present, but his "*begotten*" Son, who was not omnipresent, and could be sent.

Jesus asks his disciples, "What and if ye shall see the Son of *man* ascend up where he was before?"² And he told Nicodemus that the "Son of *man*" "came down from heaven."³ If Christ was not the Son of man until born of Mary, it could not be said that the Son of man came down from heaven. He must have existed as a created being, with an *essentially* human *soul*, in heaven, before his birth with a *human body*, at Bethlehem.

Again he says, "I came down from heaven, not to do mine own will, but the will of him that sent me."⁴ If he that came down from heaven was God the Son, a divine being *only*, his will must *necessarily* have been the same with that of God the Father;

¹ 1 Jn. iv. 9.

² Jn. vi. 62.

³ Jn. iii. 13.

⁴ Jn. vi. 38.

and he *must* have come to do his own will. There could have been no possibility that his will could have differed from that of God that sent him, unless he were essentially a different being — a created being.

In the prayer of the Lord Jesus, before his crucifixion, he says, “Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world.”¹ If Jesus, in his divine nature, is God the Son, and God the Son is “very God,” he must as such have possessed all glory, and God the Father could not have given him any. But if he existed before the foundation of the world as a created being, as the Son of God, God the Father could love him as such, and could give him glory by uniting himself with him, and making him the instrument of creation ; as the Scriptures inform us was the fact. This is certainly the obvious interpretation of the passage, and the one in harmony with the other teachings of Scripture upon this subject. Nowhere in the Scriptures is the association of the Son with the Father represented as having existed from eternity : “in the beginning,” “before the world was,” “before the foundation of the world,” is the language used ; language adapted and evidently intended to exclude the notion of eternity-past.²

Jesus “was made a little lower than the angels for [or by] the suffering of death.”³ God could not

¹ Jn. xvii. 24.

² Jn. i. 1, 2 ; xvii. 5, 24.

³ Heb. ii. 9.

suffer death ; it was a created being that so suffered. But it was for or by this suffering that he became lower than the angels. He must, then, have been at least equal to the angels in the nature capable of suffering ; therefore, in his created nature, a being superior to what he was or could be merely as the Son of Mary, and pre-existent as such.

Another class of texts teaches the same truth — the pre-existence of the Son of God.

“The Word became flesh,* and dwelt among us.”¹ “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.”² “His Son Jesus Christ our Lord, which became * of the seed of David, according to the flesh.”³ “Whose are the fathers, and of whom as concerning the flesh Christ came.”⁴ “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death ; that is, the devil.”⁵

Why these expressions, “became flesh,” “according to the flesh,” etc.? Two explanations may be given : first, that Christ’s humanity consisted merely in his having a human body ; second, that his created soul had an existence before his birth with a human body. We have already seen that the for-

* Correct rendering of the original.

¹ Jn. i. 14.

² Acts ii. 30.

³ Rom. i. 3.

⁴ Rom. ix. 5.

⁵ Heb. ii. 14.

mer supposition is not warranted by the Scriptures. We must then accept the latter; for there would be no propriety in the use of this language, if the existence of Christ's created soul commenced with his human parentage.

The Bible nowhere says that the Lord Jesus "became man" when he became the son of Mary. He then "became flesh;" he possessed the essentials, the higher attributes of manhood, before he came down from heaven, and therefore did not then become man.*

Again, we read, "The Son of God was manifested, that he might destroy the works of the devil."¹ It is not said that he was then born, or created, or brought into existence, but that he was manifested, shown, made to appear; implying his pre-existence as the Son of God, before he became the son of Mary.

It was this only and first-begotten Son of God, that, in union with the divine nature of God the Father, and as the instrument through whom God the Father acted, performed the work of creation. "One Lord Jesus Christ, by whom are all things."² "The Word was with God, and the Word was God. . . . All things were made by him."³ He was "with God," and thus *not* God, and yet he "*was* God." The Word, or *Logos*, is not the divine alone, nor the created alone, but the twofold person, God

* See Jn. iii. 13; and vi. 62.

² Cor. viii. 6.

¹ Jn. iii. 8.

³ Jn. i. 1—3.

and the Son, the uncreated and the first-created, united.* “God . . . hath spoken unto us by his Son, . . . by whom also he made the worlds.” If the Son, as God the Son, performed the work of creation, the language should have been, “by God the Son, who made the worlds.” But the writer said what he meant, and meant what he said.

It was this twofold being, called frequently in the Old Testament, “the Angel Jehovah,” who “walked” in the garden of Eden, and talked with Adam,† and who appeared again and again to the patriarchs and holy men of old. An angel is a messenger, one sent; not the sender, but a subordinate being, necessarily a creature. A divine person could not go, or be sent, to any place where he was not already present; for divinity is necessarily omnipresent. The Angel Jehovah, then, was the Creator and the creature, united.

* “The Gospel of John, in accordance with the doctrine of Paul, which differs only in the form of expression, applied the term *Logos* (Word) to the complete and personal revelation of God in Christ.”—*Hagenbach*. (See Col. i. 13—19; also Hebrews, ch. i.)

“It is plain that the *Eikon* (Image) of St. Paul, is equivalent in his rank and functions to the *Logos* (Word) of St. John. Each exists prior to creation; each is the one agent in creation. Each is a divine person; each is equal with God, and shares his essential life; each is really none other than God.”—*Liddon*.

The writers above quoted appear to have come very near the truth, without quite reaching it.

† For the opinion that this was Christ, see Scott, Pool, Boothroyd, Bush, etc. The expression translated “the angel of the Lord,” in many places in the Old Testament, should, in the judgment of able scholars, have been rendered, “the angel Jehovah.”

¹ Heb. i. 1, 2.

² Gen. iii. 8.

He was "the Lord" (Jehovah), one of the "three men" that appeared to Abraham, and ate with him, on the plains of Mamre, before whom Abraham stood and plead for the sparing of Sodom, and who "went his way as soon as he had left communing with Abraham."¹

The "angel of the Lord" that found Hagar by the fountain, was the same Angel Jehovah.² He assumed the prerogatives of divinity, and Hagar acknowledged him as God.

It was the same Angel Jehovah that stayed the hand of Abraham, when about to slay Isaac, and who said, "I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me;" and who called himself "Jehovah."³ This was the "man" who wrestled with Jacob at Peniel, and at the same time "God" whom he saw "face to face."⁴

It was the same divine "angel," the "God of Israel," that was seen by Moses and the elders of Israel on Mount Sinai, and who spoke to them there.⁵ We are told that "No man hath seen God at any time,"⁶ that is, God as a Spirit. What they saw must have been the Angel Jehovah, the same who "spake unto Moses face to face, as a man speaketh unto his friend;"⁷—"the Lord," (Jehovah,) who spoke to Moses not "in a vision," nor "in a dream," but "mouth to mouth, even apparently," whose "si-

¹ Gen. xviii.

² Gen. xvi. 7-13.

³ Gen. xxii. 12, 16.

⁴ Gen. xxxii. 24-30.

⁵ Ex. xxiv. 10, 11, and Acts vii. 37, 38.

⁶ Jn. i. 18.

⁷ Ex. xxxiii. 11; Deut. xxxiv. 10.

militude" he beheld.¹ He was a created being, because "seen," and talked with "mouth to mouth" and "face to face," yet also Jehovah, God himself.

He was the spiritual rock," the "angel," that was with the Israelites in the wilderness, which "rock was Christ."²

The same "Angel Jehovah" withstood Balaam, "with his sword drawn in his hand;"—shown to be a divine being by the expression, "thy way is perverse before *me*," and by the command, "Only the word that *I* shall speak unto thee, that thou shalt speak," in connection with the language of Balaam, "The word that *God* putteth in my mouth, that shall I speak."³

This was the "man" that appeared to Joshua before Jericho, who came as "captain [or *prince*] of the host of the Lord," and who is also called "Jehovah," and proceeds to issue his orders as captain.⁴

It was this same "Angel of the Lord" that "came up from Gilgal to Bochim," who was clearly a divine person, God himself; for he said, "*I* made you to go up out of Egypt, and have brought you unto the land which *I* sware unto your fathers."⁵

It was the same divine-human being that appeared to Gideon. He was an "angel," a created being, yet he was also "Jehovah."⁶

The same angel of the Lord; or Angel Jehovah, was the "man of God" that appeared to Manoah

¹ Num. xii. 6, 8.

² Ex. xxiii. 20; 1 Cor. x. 4.

³ Num. xxii. 22, 32, 35, 38.

⁴ Josh. v. 13—15; and vi. 2—5.

⁵ Judges ii. 1.

⁶ Judges vi. 11—24.

and his wife. That they recognized his divinity is evident from their words, "We shall surely die, because we have seen God;" "If Jehovah were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands; neither would he have showed us all these things; nor would as at this time have told us such things as these."¹

It was the same twofold being, created and un-created, who is addressed as "God," and to whom it is said, "thy God hath anointed thee."²

The "angel," or "son of the gods," that was seen by Nebuchadnezzar walking with Shadrach, Meshach, and Abednego, in the furnace, was the same divine-human being, *the Son of God.*³

He it is who was David's Lord and David's son: David's Lord because he was his creator and his God; and David's son "according to the flesh," as born of Mary.⁴

It was this same Angel Jehovah, in his created nature the *only* begotten, *first*-begotten Son of God, who is termed by the apostle John "the Word," who was "with God," and who "was God," who "was in the beginning with God:" the eternal God, yet not *with* God from eternity, but only *in the beginning* of things that had a beginning.⁵ *

It is the same person who is denominated "Michael the archangel,"⁶ † who contending with

¹ Judges xiii.

² Ps. xlv. 6, 7.

³ Dan. iii. 25, 28.

⁴ Matt. xxii. 45.

⁵ Jn. i. 1—3.

⁶ Jude 9.

* "In the beginning" *never* denotes eternity. It is *always* used with reference to things that had a beginning,—to *created* beings and objects.

† *Michael* signifies "who is like God." Writers of religious

the devil disputed about the body of Moses; and who was clearly a created being, while at the same time he was the "Jehovah" that buried Moses.¹ That this was Christ is plainly taught in the tenth chapter of Daniel, where the angel speaks of him to Daniel as "*Michael your prince;*"² also in the twelfth chapter, where the second coming of Christ is the subject of the prophecy, and where the angel says, "At that time shall Michael stand up, THE GREAT PRINCE *which standeth for the children of thy people:*"³ and this can be none but the Lord Jesus Christ.

He it was who laid aside the glory which he had with the Father "before the world was;"⁴—the "son of man" who came down from heaven, not to do his own will,—the will of a created being, which might differ from God's will,—but the will of the Father that sent him;⁵ who became flesh, and dwelt among men;⁶ who became the son of David, by being born of Mary;⁷ in accordance with the words of Isaiah, who prophesied that he should be a child, a son, to "us," yet "the Mighty God, the Everlasting Father."⁸

poetry often speak of "archangels," as though there were more than one. The Scriptures afford no warrant for this notion; they never mention *archangels*; they speak not of *an archangel*, but of *the archangel*—the first, the greatest, the chief angel, who is *the Son of God*; called "the first of the princes," (Dan. x. 13, marginal reading,) and who is mentioned as the leader and commander of the holy angels, (Rev. xii. 7.)

¹ Deut. xxxiv. 5, 6.

² Dan. x. 21.

³ Dan. xii. 1.

⁴ Jn. xvii. 5.

⁵ Jn. vi. 38.

⁶ Jn. i. 14.

⁷ Matt. i. 1.

⁸ Isa. ix. 6.

He it is, who, *as man*, ate, drank, walked, slept, prayed, was tempted, suffered, died; and who, *as God*, by his own authority and power, healed the sick, raised the dead, cast out devils, stilled the wind and the waves, knew men's thoughts, forgave sins, raised the *man* Christ Jesus from the dead, and is always with his followers, even unto the end of the world.

As God *and man*, the Lord Jesus Christ,—JEHOVAH—JESUS,—will come again to this world, in like manner as his disciples saw him go into heaven, to punish his incorrigible enemies and reward his friends, to bring all things and all created beings into subjection to himself, to judge the world in righteousness.

No more needs to be said, to show that the Scriptures clearly and unquestionably teach the pre-existent created Sonship of the Lord Jesus Christ, and that his divinity is that of God the Father.

It necessarily follows, that there can be no *Trinity* of persons in the divine nature. Is there then a *Duality*—God the Father and God the Holy Spirit?

VIII.

THE HOLY SPIRIT.

MANY serious and inquiring Christians will, from the influence of early instructions and habits of thought, recoil from the very idea of entertaining the question, whether the commonly received views in regard to the separate personality of the Holy Spirit may not be erroneous,—whether the Scriptures may not, if rightly understood, teach a doctrine different from the one they have received,—lest they should by so doing commit the unpardonable sin.

The unpardonable sin is “blasphemy against the Holy Ghost :” *blasphemy*, that is, speaking against, slander. Christ imputed this sin to those who ascribed his words and his teachings to Beelzebub,—to the devil, when the works and teachings themselves proved that they were from God. A reverential desire and effort to ascertain what the Scriptures teach,—to know and to make known God’s truth, as revealed in his word, can have nothing in it akin to the unpardonable sin.

The Bereans were commended for searching the Scriptures to ascertain for themselves whether the teachings of the inspired apostles were in accordance

therewith.¹ We certainly cannot be wrong, if we conscientiously, candidly, prayerfully, search the Scriptures also, to learn whether the doctrines of *uninspired* teachers are "so." If the uneducated Bereans were competent to investigate and decide upon the correctness of the instructions they received, we who live in the light of the nineteenth century, may safely venture on the same path, if guided by the same standard, and influenced by the same motives.

The expressions, "Holy Spirit," "Holy Ghost," "Spirit of God," "the Spirit," are commonly supposed by evangelical Christians to refer to a personality in the Godhead distinct from the Father and the Son,—to the "third person in the Trinity," so called.

Is this view correct? Is it in accordance with the teachings of the Scriptures?

We unhesitatingly answer, *No.* We hold that the Bible fairly and consistently interpreted, does *not* teach this doctrine; but that the truth on this subject is as follows:—

i. The term "Holy Spirit" is often used as a name of the one only indivisible and undivided God; a name applied to him when especial reference is had to his *spiritual* operations—as the illuminator, the inspirer, the imparter of miraculous power, the sanctifier, the comforter;—and where it is so used, the expression might just as well have

¹ Acts xvii. 11.

been, "God," or "God the Father," so far as the identification of the *person* is concerned.

2. The expressions, "Holy Spirit," "Spirit of God," "His Spirit," are often used when no personality is intended or implied, but the meaning is simply a divine spiritual influence, or the effect of such influence.

3. There are a few passages of Scripture in which "the Spirit" is supposed to be represented as a personal being sent by God the Father. These, when rightly understood, are consistent with the absolute unity of the divine nature. The word of God is consistent with itself.

It is proposed to refer to a few representative texts illustrating each of the above points.

I. THE HOLY SPIRIT A PERSON.

That the terms "Spirit," "Holy Spirit," "Holy Ghost," often indicate a divine person, is evident from the following passages of Scripture, among others:—

"Then was Jesus led up of the Spirit into the wilderness."¹ "The blasphemy against the Holy Ghost shall not be forgiven unto men."² "It was revealed unto him by the Holy Ghost."³ "The Holy Ghost shall teach you in the same hour what ye ought to say."⁴ "Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?"⁵ "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee."⁶ "The

¹ Matt. iv. 1.

² Matt. xii. 31.

³ Lk. ii. 26.

⁴ Lk. xii. 12.

⁵ Acts v. 3.

⁶ Acts x. 19.

Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”¹ Agabus said, “Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle.”² “That ye may abound in hope, through the power of the Holy Ghost.”³ “That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”⁴ “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.”⁵ “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.”⁶ “Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts.”⁷ “Holy men of God spake as they were moved by the Holy Ghost.”⁸

While these texts, and others like them, unquestionably teach that there is a divine being properly called the Holy Spirit, they do *not* teach that he is in any sense a distinct person from God the Father.

II. A SPIRITUAL INFLUENCE.

The terms in question are often used to denote a divine spiritual influence or power; as in the following examples:—

“Would God that all the Lord’s people were prophets, and that the Lord would put his Spirit *

¹ Acts xiii. 2.

² Acts xxi. 11.

³ Rom., xv. 13.

⁴ Rom. xv. 16.

⁵ 1 Cor ii. 13.

⁶ 1 Tim. iv. 1.

⁷ Heb. iii. 7, 8.

⁸ 2 Pet. i. 21.

* The word “Spirit” is often commenced with a capital letter by

upon them.”¹ “And the Spirit of God came upon him.”² “And the Spirit of God came upon Azariah the son of Oded.”³ “Take not thy Holy Spirit from me.”⁴ “Until the Spirit be poured upon us from on high.”⁵ “Behold my servant . . . I have put my Spirit upon him.”⁶ “I will pour my Spirit upon thy seed.”⁷ “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.”⁸ “I will put my Spirit within you, and cause you to walk in my statutes.”⁹ “I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy.”¹⁰ “He shall baptize you with the Holy Ghost.”¹¹ “David himself said by the Holy Ghost.”¹² “He shall be filled with the Holy Ghost.”¹³ “He came by the Spirit into the temple.”¹⁴ “How much more shall your heavenly Father give the Holy Spirit to them that ask him.”¹⁵ “God giveth not the Spirit by measure unto him.”¹⁶ “He breathed on them, and saith unto them, Receive ye the Holy Ghost.”¹⁷ “And they were all filled with the Holy Ghost, and began to speak with other tongues.”¹⁸ “Then laid they their hands on them, and they received the Holy Ghost.”¹⁹ “God anointed Jesus of

the printers of our English Bible: this is man’s work, and is no proof that a *person* was intended by the inspired writers.

¹ Num. xi. 29. ² Num. xxiv. 2. ³ 2 Chron. xv. 1.

⁴ Ps. li. 11. ⁵ Isa. xxxii. 15. ⁶ Isa. xlvi. 1.

⁷ Isa. xliv. 3. ⁸ Isa. lxi. 1. ⁹ Ezk. xxxvi. 27.

¹⁰ Joel ii. 28. ¹¹ Matt. iii. 11. ¹² Mk. xii. 36.

¹³ Lk. i. 15. ¹⁴ Lk. ii. 27. ¹⁵ Lk. xi. 13.

¹⁶ Jn. iii. 34. ¹⁷ Jn. xx. 22. ¹⁸ Acts ii. 4. ¹⁹ Acts viii. 17.

Nazareth with the Holy Ghost.”¹ “God, who hath also given unto us his Holy Spirit.”² “Them that have preached the gospel unto you with the Holy Ghost sent down from heaven.”³ “For the Spirit of God resteth upon you.”⁴

The import of these texts, and of others of similar character, is *not* that the Spirit that was “put upon” or “put within” men, that was “poured out,” “given,” “sent,” with which men are said to be “filled,” “anointed,” “baptized,”—is a distinct personality from God who gives, sends, pours out, the Spirit. The obvious meaning is, that God exerted a spiritual influence upon the spirits of men, by way of sanctification, revelation, the conferring of miraculous power, etc.

Effect of Spiritual Influence.—The forms of expression under consideration often have reference especially to the *effect* of divine spiritual influence,—traits of character, intellectual or moral. This point and the preceding are so nearly allied, that it is difficult to classify the texts separately; but this is not material.

“Can we find such a one as this is, a man in whom the Spirit of God is?” that is, a man who possesses supernatural wisdom.⁵ “Thou shalt speak unto all that are wise-hearted, whom I have filled with the Spirit of wisdom.”⁶ “I have filled him with the Spirit of God, in wisdom, and in under-

¹ Acts x. 38.

² 1 Thess. iv. 8.

³ 1 Pet. i. 12.

⁴ 1 Pet. iv. 14.

⁵ Gen. xli. 38.

⁶ Ex. xxviii. 3

standing, and in knowledge, and in all manner of workmanship : " that is, I have made him very wise and skillful.¹ " And I will give them one heart, and I will put a new Spirit within you : " not a new spiritual personality, but a new moral character.² " Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom : " that is, men of eminent piety and good judgment.³ " Now if any man have not the Spirit of Christ, he is none of his : " that is, if he have not a similar moral character.⁴ " Ye have received the Spirit of adoption, whereby we cry, Abba, Father : " that is, a filial spirit, a filial disposition.⁵ " Now we have received, not the spirit of the world, but the Spirit which is of God : " that is, we have a holy moral character.⁶ " By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned ; " " by the Holy Spirit," that is, by holiness of heart, a holy character.⁷ " And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father : " that is, he has given you a filial disposition.⁸ He has not sent the Holy Spirit, a divine person, to reside in your hearts, and to pray to him from thence.

" Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands."⁹ *What* was given by the putting on of the hands of the apostle ? " The Holy Ghost."¹⁰ Did Paul direct Timothy to " stir up "

¹ Ex. xxxi. 3. ² Ezk. xi. 19. ³ Acts vi. 3. ⁴ Rom. viii. 9.

⁵ Rom. viii. 15. ⁶ 1 Cor. ii. 12. ⁷ 2 Cor. vi. 6.

⁸ Gal. iv. 6. ⁹ 2 Tim. i. 6. ¹⁰ Acts viii. 17.

the personal divine Holy Ghost, residing in him, to activity? Or did he direct him earnestly and actively to use the spiritual graces of intellect and of heart that God had given him, (the laying on of hands being merely a *sign* of such gift,) for the conversion of sinners and the edification of saints? The question requires no categorical answer: stating it is sufficient.

“And hereby we know that he abideth in us, by the Spirit which he hath given us:” that is, by our holiness of character, the result of God’s spiritual influence.¹ “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit:” because he has exerted a spiritual influence upon us, and made our moral character in some degree like his own.² If the meaning is, that a personal divine spiritual being resides or dwells *in* Christians more than in others, it means also that they personally dwell *in* God, which is absurd. The true interpretation of this and many similar passages, *must* be as above stated.

III. THE HOLY SPIRIT SENT.

In a few passages, not at first sight clearly belonging under either of the preceding heads, the Spirit is commonly thought to be represented as a distinct personal being, sent by God the Father or by the Lord Jesus Christ. We claim that this is not the correct interpretation of such texts, but that they

¹ 1 Jn. iii. 24.

² 1 Jn. iv. 13.

are consistent with the unqualified absolute unity of the Godhead,—in harmony with the general teachings of the Scriptures in regard to the divine nature, as already shown.

The mind of man is finite; God is infinite: it is, therefore, from the very nature of the case, impossible for man fully to comprehend God; and it is to be expected, that in making himself known to man, God would, and must, bring himself down to the comprehension of mankind in general, and sometimes speak of things pertaining to himself and to his relations to mankind, not exactly as they are in a strictly philosophical point of view, but as they would *seem* to men.

It is on this principle that God is frequently spoken of as possessing and acting through bodily organs, like ourselves; as mouth, eyes, hands, arms, etc.¹

He is also represented as having intellectual and moral characteristics like those of men. For example: he is said to have “repented” and to have been “grieved” that he had made man on the earth; just as if he had not known in advance what man’s moral character and conduct would be, and had been disappointed in his expectations.² He is said to have come “down” to see the tower of Babel, and again to see whether the Sodomites were as wicked as had been represented to him; as if he were not omnipresent and omniscient.³ He is represented as

¹ Job xxxiv. 21; Ps. vii. 12; xi. 4; xxix. 4; civ. 3; Jer. xxxii. 17; Zeph. iii. 17; etc. etc.

² Gen. vi. 6.

³ Gen. xi. 5; xviii. 20, 21.

repenting⁴ of the evil which he thought to do unto his people ; " as though he had altered his mind, and were a changeable being.¹ God speaks to the Israelites of his " breach of promise," when he condemned them to wander in the wilderness forty years ; as if his word were not reliable.² We are told that " God came unto Balaam," that he " came from Sinai, and rose up from Seir ; " as if he were not omnipresent, but went from place to place.³

Now we do not misunderstand any of these statements : we are not led by them to question the infinitude and perfection of the natural and moral attributes of God. In all these instances, and in many others, God speaks of himself, or the inspired writers speak of him, *after the manner of men*. We must understand this language as figurative, or deny the perfections of God, and thus undeify him. We must interpret it in accordance with the general teachings of the Scriptures upon this subject.

It is precisely so with the expressions referred to, regarding the sending of the Spirit. It is difficult to conceive of God as being in heaven, and yet among men ; and in describing his spiritual operations upon their minds, instead of saying that he, God the Father himself, operates directly upon them, — making the impression upon their minds that he does this from a distance, or that he leaves heaven for the purpose, — God sometimes speaks of *sending his Spirit* ; that is, the result is *as if* he sent a distinct spiritual being to influence them, and to be with

¹ Ex. xxxii. 14. ² Num. xiv. 34. ³ Num. xxii. 9 ; Deut. xxxiii. 2.

them. One or two passages will be referred to as representatives of a class.

"The Holy Ghost was not yet given, because that Jesus was not yet glorified."¹ Was not the Divine Spirit already in the world, with his miraculous and sanctifying influences? Were there not pious men, lovers of God, in the world? Did not the disciples, — not only the twelve, but the seventy, — work miracles? This giving of the Holy Ghost was not the sending into the world of a being not therein already, but a more abundant exercise of God's miraculous and sanctifying influences than had been experienced in the world's history; and this was not to take place until Jesus was "glorified."

In Christ's conversation with his disciples at the last supper, he promised to pray to the Father to send them "another Comforter," and told them that "the Comforter, the Holy Ghost," whom the Father would send in his name, should teach them all things, that he would testify of him, and abide with them forever.² His meaning could *not* have been, that a divine person would come to them who had not been before present; for this would involve a denial not only of their possession of any true love to him, but of the existence of any true religion in the world, as well as of the perfection of the attributes of God. What then is the true explanation?

The disciples did not fully appreciate the character of Christ as the only living God: they were accustomed to come to the *man* Jesus with their

¹ Jn. vii. 39.

² Jn. xiv, xv.

troubles, and to look to him for comfort and aid and instruction. As long as he should be present with them *as a man*, they would not realize his divine character, and come to him *as God*, for the supply of their spiritual wants. It was therefore necessary that the *man* Jesus should leave them, that they might be led to feel their dependence upon *God*. The connection shows conclusively, that he did not intend to teach that they would enjoy any *other* divine presence than they had done. The difference was to be one of *degree* of divine influence, not of *kind*; and upon the degree of their realization of their needs, and of their trust in God to supply them, would depend their enjoyment of God and of his spiritual blessings.

Jesus said, “I will pray the Father, and he shall give you another Comforter, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you:” he *now* dwelleth with you, and shall continue so to do. Again he says, “I will not leave you comfortless: I will come to you:” *I* will be your Comforter: the Comforter is not a different person, but *I myself*, I in my divine nature. Again: “If a man love me, he will keep my words; and my Father will love him, and *we* will come unto him, and make our abode with him.” It appears that the Father, the Spirit, and Christ himself, were each to come to them, and abide with them. The Comforter was not to be one of these only, but each of them, all of

them. The fair inference is simply this, that each of these is the only indivisible and undivided God, in all his fullness, as Creator and King, Redeemer and Savior, Sanctifier and Comforter;—not in any sense three divine persons, but one only, under different names.

If the divine being subsists in three persons, each of these must, if God at all, possess all the attributes of divinity. Each of them must therefore be present in all places at all times; and there can be no possibility or necessity that one of these persons should send another of them to a point where he is not already present. If either one possesses all divine attributes,—that is, if he is God,—the existence of the others is superfluous.

The only interpretation consistent with the infinity and perfections of God, of those passages of Scripture which represent God as sending his Spirit, as going or coming here or there, as dwelling in men, etc., is simply that they indicate *influence*. God is represented as being present in one place rather than in another, or as sending his Spirit to a particular place, simply and solely because his presence is there manifested, his *influence* is there put forth: the effect is *as if* God the Father sent another being to exert that influence, to produce that manifestation; but the work is actually done by the omnipresent and omnipotent Father himself—the one infinite God.

IX.

TRINITY OMITTED.

If the commonly received “doctrine of the Trinity” is true, and as important as it is claimed to be, it seems as if the writers of the New Testament, being inspired men, would have made it so prominent and stated it so clearly, that there could not possibly be any misunderstanding upon the subject.

So far from this being the case, we generally find no allusion even to the Holy Spirit, in those very instances where we would most naturally and reasonably look for a clear and full statement of the nature of the Divine Being,—where we might expect to find a distinct mention of all the persons in the Godhead. “God the Father and the Lord Jesus Christ,” (*not* “God the Son,”) is a common expression in such circumstances,—“God the Holy Spirit,”* or “the Holy Spirit,” not being mentioned. Was this omission an oversight on the part of the inspired writers, or was it intentional? Has it any

* “God the Holy Spirit,” an expression common in our religious literature—and unobjectionable in itself, as a name of the infinite God,—is not Scripture language. It may have been intentionally avoided, for the very purpose of precluding the supposition of a plurality of divine persons.

significance? We think it was intentional, and that it has an important significance.

In the salutations with which many of the epistles are commenced and concluded, we repeatedly find such language as this: "Grace to you, and peace, from God our Father and the Lord Jesus Christ;" "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."¹ In invoking spiritual blessings upon the Christians addressed, why did the apostles say nothing of the "Holy Spirit," whose especial province it is supposed to be to confer spiritual blessings? Evidently because the blessings to be bestowed by "God our Father and the Lord Jesus Christ," comprehended all that could be bestowed by God, either directly as God alone, or through the mediator between God and man, Christ Jesus.

In several other passages, the names of God, or God the Father, and the Lord Jesus Christ, are coupled together, where it would seem that the Holy Spirit should have been mentioned also, if there is such a distinct personality.

"To us there is but one God, the Father, . . . and one Lord Jesus Christ."² "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."³ "The mystery of God, even of the Father

¹ Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; and vi. 23; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Philemon 3; 2 Jn. 3.

² 1 Cor. viii. 6.

³ Gal. i. 1.

and of Christ ; " or, as the Sinaitic and Alexandrian copies have it, " God the Father of Christ." ¹ No "mystery of the Trinity" here.

" Now God himself, even * our Father, and our Lord Jesus Christ, direct our way unto you." ² " The church of the Thessalonians in God our Father and the Lord Jesus Christ." ³ " An apostle of Jesus Christ by the commandment of God our Savior and Lord Jesus Christ." ⁴ " I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things." ⁵ " Ye are come . . . to God the Judge of all, . . . and to Jesus the mediator of the new covenant." ⁶ " Truly our fellowship is with the Father, and with his Son Jesus Christ." ⁷ Do not Christians have fellowship with the Holy Spirit? Then why is his name omitted here? Clearly because all divine fellowship is provided for. " He is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also." ⁸ " Ye also shall continue in the Son, and in the Father." ⁹ " He that abideth in the doctrine of Christ, he hath both the Father and the Son." ¹⁰ " Jude . . . to those who are sanc-

* The Greek word *kai*, generally translated *and*, and properly so, also frequently signifies *even*, which latter is undoubtedly the correct rendering in this instance.

¹ Col. ii. 2.

² 1 Thess. iii. 11.

³ 2 Thess. i. 1.

⁴ 1 Tim. i. 1.

⁵ 1 Tim. v. 21.; 2 Tim. iv. 1.

⁶ Heb. xii. 22-24.

⁷ 1 Jn. i. 3.

⁸ 1 Jn. ii. 22, 23.

⁹ 1 Jn. ii. 24.

¹⁰ 2 Jn. 9.

tified by God the Father, and preserved in Jesus Christ, and called."¹

The omission in all these places of any allusion to a "third" person, is unaccountable on any supposition consistent with the maintenance of the doctrine in question.

In a number of the closing salutations of the epistles, the Lord Jesus Christ *alone* is mentioned; thus: "The grace of our Lord Jesus Christ be with you."² "The grace of our Lord Jesus Christ be with your spirit."³ See also the close of the epistle to the Philippians, both epistles to the Thessalonians, the second to Timothy, and that to Philemon. If "the grace of our Lord Jesus Christ" comprises all spiritual blessings, because his divinity is that of God in all his fullness, then the benediction is a proper one: if his divinity is merely that of "God the Son,"—God the Father and God the Holy Spirit being distinct personalities and being excluded,—then the blessing is radically deficient. Paul could not have intended anything less than the first—a *full* divine blessing.

¹ Jude 1.

² 1 Cor. xvi. 23.

³ Gal. vi. 18.

X.

TRINITY EXCLUDED.

THERE are some notable passages in the New Testament, that seem to have been written with an especial intention to teach the absolute unqualified unity of the divine nature, and to exclude any adverse theory.

In writing to the Corinthians in regard to meats offered to idols, Paul says, “We know that an idol is nothing in the world, and that there is *none other God but one*. For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many, but to us there is *but one God, THE FATHER*, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.”¹ Paul seems to have intended to announce the truth in regard to the nature of the true God, as in contrast with idols. Here was the appropriate occasion to state that truth explicitly and fully, that there might be no possibility of mistake. If he had omitted the explanatory words, “the Father,” there might have been room for the supposition that he simply intended to assert the unity of the true God as in contrast with

¹ 1 Cor. viii. 4-6.

the multitude of false gods, without alluding to the trinity in that unity. But the insertion of these two defining words entirely precludes any such supposition. He evidently intended to assert, and unmistakably did assert, the absolute unqualified unity of the Divine Being; that the true God is "the Father," and the Father *only*. If this had not been his intention, he would have said, "In unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost;" or something to the same purport. But this doctrine of the Trinity had not then been discovered: it was for "the fathers" of hundreds of years afterward, to find that they were wiser than the inspired apostle.

In writing to the Colossians, Paul uses this language: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill [*i. e.* fully to preach *] the word of God; *even the mystery* which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which [the mystery] is Christ in you the hope of glory."¹ The "mystery" which he was sent "fully to preach," was not "the mystery of the Trinity," but "Christ in you the hope of glory." This will further appear as we read on: "For I would that ye knew what great conflict [care, anxiety] I have for you, and for them at Laodicea,

* Marginal reading in our common Bible.

¹ Col. i. 25-27.

and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.”¹ The apostle enlarges his definition of the mystery he was commissioned to preach: “The mystery of God; *even* of the Father, and of Christ.” But he knows no Trinity: he recognizes no God but “the Father:” the God who “was in Christ, reconciling the world unto himself.”² The whole “mystery of God” is comprehended in “God *even* the Father.” and “Christ.”* And in Christ “are hid *all* the treasures of wisdom and knowledge.” *All* divinity is in him: not a part only, but the whole—even God the Father, God in all his fullness. “For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.”³ This language is very explicit. If there is a Trinity of divine persons, the divine nature of Christ must comprehend the whole,—must include God the Father, God the Son, and God the Holy Ghost; for Paul informs us that “in him dwelleth *all* the fullness of the Godhead;” that he is “the head of *all* principality and power.” Neither of these state-

* The reading of the Sinaitic and Alexandrian MSS. is, “The mystery of God the Father of Christ.” No “mystery of the Trinity” here.

¹ Col. ii. 1-3.

² 2 Cor. v. 19.

³ Col. ii. 9, 10.

ments could be true if he were merely "God the Son," a subordinate divine person. This passage can be consistently interpreted only on the ground of the absolute unqualified unity of God.

Again, in writing to Timothy, Paul seems still to have been ignorant of this "doctrine of the Trinity," for he says, "For there is one God, and one mediator between God and men, the *man* Christ Jesus."¹ In asserting the unity of God, the apostle evidently intended to exclude the supposition that there was any distinction of divine persons; for he is careful to qualify the name of Christ by the word "*man*." Surely here was the proper place to mention all the persons concerned in the work of redemption; here was the appropriate occasion clearly to assert and teach the doctrine of the Trinity, if true; but it seems to be designedly and carefully excluded.

In his epistle to the Ephesians, the same apostle directs them to give "thanks always *for all things* unto God, EVEN *the Father*, in the name of our Lord Jesus Christ."² Why did he not direct them to give thanks to God the Son for redemption, and to God the Holy Spirit for sanctification and other spiritual blessings? Clearly, because when he had named God the Father, he had named the giver of *all* blessings, — the *only* divine person. And he seems to have designed to be so understood; for he carefully excludes any other divine person by the qualification, "*even* the Father."

A plurality of divine persons is clearly excluded

¹ 1 Tim. ii. 5.

² Eph. v. 20.

again and again, by the use, in defining the Godhead, of the qualifying term just referred to, “*even* the Father,” or “the Father.” “Glorify God, even the Father of our Lord Jesus Christ.”^{1*} “The will of God, even our Father.”² “The God of our Lord Jesus Christ, the Father of glory.”³ “Now unto God, even our Father, be glory forever and ever.”⁴ “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him.”⁵ “In the sight of God, even our Father.”⁶ “Now God himself, even our Father, and our Lord Jesus Christ, direct our way unto you.”⁷ “Before God, even our Father.”⁸ “Now our Lord Jesus Christ himself, and God, even our Father comfort your hearts.”⁹ “Pure religion and undefiled before God, even the Father, is this.”¹⁰ “Therewith bless we God, even the Father.”¹¹ “And hath made us kings and priests unto God, even his Father.”¹²

In the face of this so clear and so positive definition of the Godhead, again and again repeated, we have no right to interpolate an additional and contradictory definition, and claim that the apostles should have said, “God, even the Father, Son, and Holy Ghost.”

* *Even* is manifestly the correct rendering of the original in the texts here referred to. See note, page 87.

¹ Rom. xv. 6; ² Cor. i, 3, and xi. 31; Eph. i. 3; ¹ Pet. i. 3.

² Gal. i. 4. ³ Eph. i. 17. ⁴ Phil. iv. 20.

⁵ Col. iii. 17. ⁶ 1 Thess. i. 3. ⁷ 1 Thess. iii. 11.

⁸ 1 Thess. iii. 13. ⁹ 2 Thess. ii. 16. ¹⁰ Jas. i. 27.

¹¹ Jas. iii. 9. ¹² Rev. i. 6.

We find other instances where the language used clearly implies the existence of but one divine person—a God of absolute unity.

The teachings of the Lord Jesus Christ himself are inconsistent with any plurality or trinity of divine persons. “No one * knoweth the Son, but the Father.”¹ If the Holy Spirit is another divine person, he must be omniscient, and *must* know: in that case, Christ could not have used this language. Again he says, “of that day and hour no one * knoweth; not the angels which are in heaven, neither the Son, but the Father.”² Then *must* the Father be the only divine person. Christ said to the Jews, “No man can come to me, except the Father which hath sent me draw him.”³ We are commonly taught that it is the special work of the Holy Spirit to “draw” men to Christ. But Christ ascribes this work to the Father, and restricts it to him alone. In his last prayer with his disciples, addressing the “Father,” he says, “This is life eternal, that they might know thee, the *only true God*, and Jesus Christ whom thou hast sent.”⁴ If the Father is the *only true God*, no place is found for a second divine person, nor for a third.

The apostle Paul tells the Corinthians, “The things of God no one * knoweth, but the Spirit of God.”⁵ Consequently, “the Spirit” is the only divine person, and there can be no Trinity.

* Correct translation: the word “man” is not in the original.

¹ Matt. xi. 27. ² Mk. xiii. 32. ³ Jn. vi. 44.

⁴ Jn. xvii. 1, 3. ⁵ 1 Cor. ii. 11.

The same apostle defines “the Lord,” to whom Israel shall yet turn, as “that Spirit,” “the Lord the Spirit,”^{1*} recognizing no other divine person to whom they should turn; using this term simply as an appropriate name of the one God.

Again, he restricts all divinity to the Lord Jesus Christ; styling him “the blessed and *only* Potentate,” as the one “who *only* hath immortality.”²

We thus find all divinity restricted in turn to the Father, to the Lord Jesus Christ, to the Spirit; in each case all other beings and persons being positively excluded. The solution is, that the one God, in all his fullness, undivided and indivisible, is represented by *each* of these terms. They represent not *three* divine persons, but *one* only.

In Paul’s address before the court of Areopagus at Athens,³ he professed to declare to the Athenians the true God, in distinction from their multitude of idols. But he does not mention or allude to a divine Trinity. Why not, if such were the truth? If the truth, here certainly was an eminently proper occasion to announce it. We must conclude that he knew no such thing to be truth.

In his address to the elders of the church at Ephesus, he claimed that he had not shunned to declare unto them “all the counsel of God.”⁴ In all his writings, in declaring the nature of the true God, he plainly taught that “there is one God,”⁵ that

* Last clause of v. 18, marginal reading.

¹ 2 Cor. iii. 16-18. ² 1 Tim. vi. 14-16. ³ Acts xvii. 22-31.

⁴ Acts xx. 27. ⁵ 1 Tim. ii. 5.

there is "one God, the Father;"¹ he never asserts a divine Trinity. And he probably did not *preach* any important truth that he did not *write*.

The teachings and example of Christ and his apostles in regard to *prayer*, imply the absolute unity of God, and exclude a Trinity of divine persons.

If there is such a being as "God the Son," who is not the Father, and another divine person "God the Holy Spirit," each must possess all the attributes and prerogatives of divinity; and it is not only right and proper, but it is duty, to pray to each. And many Christians, accepting the dogma of the Trinity as an essential article of faith, do so pray. But there is not a single direction in the entire Bible, to pray to any other being than God the Father; and no recognition of any other divine person as a proper object of prayer.*

Jesus taught that "the Father" is the proper object of worship. "After this manner therefore pray ye: Our Father which art in heaven."² "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."³ "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye

* The last words of the martyr Stephen, (Acts vii. 59,) cannot be considered as a prayer to Christ as a *distinct* divine person. He saw him in human form, recognized his divinity in that humanity, and addressed him as God, asking the performance of an act of divine power. The word "God" is not in the original.

¹ 1 Cor. viii. 6.

² Matt. vi. 9.

³ Jn. iv. 23.

shall ask the Father in my name, he will give it you.”¹

Jesus himself prayed to the Father only. “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”² In his prayer recorded in the seventeenth chapter of John’s gospel, he addresses the Father repeatedly, recognizing him as the source of all spiritual blessings; he addresses and recognizes no other divine person. In these hours of suffering he needed all the divine aid possible,—that of all the persons in the Godhead, were there more than one. We are taught in these days that it is our duty to pray to *three* divine persons. Ought we to follow such instructions? or shall we imitate and obey him who “taught as having authority,”—him who knew all things, and knew to whom prayer should be offered? Shall we, in this, obey man; or God?

Paul says: “For this cause I bow my knees unto the Father of our Lord Jesus Christ;”³ and directs the Colossians to give “thanks to God even the Father.”⁴ The prayer of the disciples, after the healing of the cripple and the subsequent persecution, was addressed to God the Father.⁵

As we can find no warrant, by way of instruction or example, for prayer to any divine person except

¹ Jn. xvi. 23.

² Matt. xi. 25. (See also, Mk. xiv. 36; Lk. xxii. 42; and xxiii. 34, 46; Jn. xii. 27, 28; and ch. xvii. entire.)

³ Eph. iii. 14.

⁴ Col. iii. 17.

⁵ Acts iv. 24–30; (note last clause of v. 30.)

God the Father, the conclusion is inevitable, that he is the only proper object of worship—the only God.

We repeat, that—*there is not a single passage in the entire Bible, whose SUBJECT is the divine nature, that gives the least countenance to the notion of a plurality of divine persons. All such passages assert and teach the absolute oneness of God.*

XI.

WORKS OF THE SPIRIT ASCRIBED TO THE FATHER AND TO CHRIST.

THE testimony that has been thus far presented, ought to be sufficient to convince any candid seeker after truth, of the correctness of the positions herein maintained,—of their accordance with the teachings of the *Scriptures*. But it may not be amiss to adduce the evidence furnished by another class of texts: those which ascribe to God the Father or to the Lord Jesus Christ, *directly*, the offices and works which are commonly supposed to belong especially to the Holy Spirit as the third person in the Trinity: termed, in theological phraseology, his “office-work.” This apparent confusion is reducible to order, only on the ground that these are all the work of one and the self-same divine Spirit,—the one infinite and *therefore* indivisible God.

Inspiration and Revelation.—“Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”¹ “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of

¹ Matt. xvi. 17.

heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”¹ “It pleased God. . . . to reveal his Son in me.”² “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”³ “God, who, at sundry times and in divers manners, spake in time past unto the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.”⁴ God the Father, who appointed the Son heir of all things, and who made the worlds, is the divine person who spoke by the prophets,—the Spirit who inspired them. “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him, in all utterance and in all knowledge.”⁵ “For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”⁶ “He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.”⁷ It was Christ that made the revelations to John in the isle of Patmos,⁸ and yet the message is called, “what the *Spirit* saith unto the churches.”⁹ Is there any contradiction here? No. Why not?

¹ Lk. x. 21.² Gal. i. 15, 16.³ Eph. i. 17.⁴ Heb. i. 1; 2.⁵ 1 Cor. i. 4, 5.⁶ Gal. i. 12.⁷ Eph. iv. 10, 11.⁸ Rev. i. 1, 18.⁹ Rev. ii. 11, 17, 29.

Because the divine being termed "the Spirit," is the divinity of the Lord Jesus Christ,— the one God.

Conversion.—“No man can come to me, except the Father, which hath sent me, draw him.”¹ “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”² “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”³ “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth.”⁴

Sanctification.—Christ prayed to the Father, for his disciples, that he would “sanctify” and “keep” them.⁵ Paul wrote thus: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”⁶ Paul ascribes this work to Christ: “Wait-

¹ Jn. vi. 44.

² Col. i. 12, 13.

³ 1 Pet. i. 3.

⁴ Jas. i. 17, 18.

⁵ Jn. xvii. 1, 11, 17.

⁶ Eph. i. 3, 4.

ing for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”¹ Again: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”² Again, in the epistle to Titus, we read, “Our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”³

The Comforter.—“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”⁴ In another place the apostle attributes this office also to Christ: “Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.”⁵

Indwelling in the hearts of saints is usually supposed to be the especial work of the Holy Spirit. But in the New Testament we find it attributed to God the Father, to the Holy Spirit, and to the Lord Jesus Christ, indiscriminately.

“God hath said, I will dwell in them, and walk in them, . . . and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord

¹ 1 Cor. i. 7, 8.

² verse 30.

³ Titus ii. 13, 14.

⁴ 2 Cor. i. 3, 4.

⁵ 2 Thess. ii. 16, 17.

Almighty.”¹ “One God and Father of all, who is above all, and through all, and in you all.”²

“If Christ be in you, the body is dead because of sin.”³ “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”⁴ “Christ liveth in me.”⁵ Christ claims indwelling as his own work: “At that day ye shall know that I am in my Father, and ye in me, and I in you.”⁶ “Abide in me, and I in you.”⁷

“Know ye not that the Spirit of God dwelleth in you?”⁸ “Know ye not that your body is the temple of the Holy Ghost?”⁹

If God the Father, God the Son, and God the Holy Spirit, are each of them perfect God, (and this each of them must be, or else not be God at all,) then each of them is omnipresent, and each of them must of necessity be as truly and as fully present in the hearts of saints, and everywhere else, as either of the others. It is the work of the *one* indivisible divine Spirit.

What is this indwelling?—the dwelling of God the Father, or of the Spirit, or of Christ, in the saints? It is *not* especially a *personal residence*; for God, as a spirit, is, in all the fullness of the divine nature, present everywhere at all times. It is the exertion of a *spiritual influence* upon the hearts of men, that produces a likeness of moral character to that of God,—the continuance of such influence,—

¹ 2 Cor. vi. 16–18.

² Eph. iv. 6.

³ Rom. viii. 10.

⁴ 2 Cor. xiii. 5.

⁵ Gal. ii. 20.

⁶ Jn. xiv. 20.

⁷ Jn. xv. 4.

⁸ 1 Cor. iii. 16.

⁹ 1 Cor. vi. 19.

resulting ultimately in perfect holiness of heart and life.

This will be evident, upon an examination of the Scriptures bearing upon this subject. This is obviously the correct interpretation of Christ's language to his disciples, and his prayer, recorded in the fourteenth chapter of John, and chapters following. "I am in my Father, and ye in me, and I in you."¹ "Abide in me, and I in you."² "That they all may be one: as thou, Father, art in me, and I in thee; that they also may be one in us."³

Paul explains the matter thus: "That Christ may dwell in your hearts *by faith*; that ye, being rooted and grounded *in love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."⁴ The beloved disciple bears similar testimony: "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: that is, a spirit of holy love. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love; and he that dwelleth in love, dwelleth in God, and God in him."⁵

The saints do not dwell *in* God, personally; neither does God dwell personally in them, more than elsewhere. This mutual indwelling can be

¹ Jn. xiv. 20.

² Jn. xv. 4.

³ Jn. xvii. 21.

⁴ Eph. iii. 17-19.

⁵ 1 Jn. iv. 12, 13, 15, 16.

nothing but a likeness of character, produced by the influence of the one Divine Spirit, by whatever name designated.

It may be well to add here, that the indwelling of God in Christ was not merely the same as his dwelling in other men. It was this, and more. "God was in Christ, reconciling the world unto himself."¹ This could not be said of any divine dwelling in the saints, the apostles and prophets. Neither is God one with the saints as with Jesus; who, when he wished to assert his divine unity with the Father, said, "The Father is in me, and I in him."² "I am in the Father, and the Father in me."³

God exists in, and manifests himself through, all created beings; but in different modes and in different degrees. He dwells and acts in *all* creatures by virtue of his omnipresence and universal agency. He dwells and acts in his saints, by acting upon their wills, and inclining them to right actions. He dwelt and acted in and through the prophets and apostles, by inspiring them with miraculous knowledge of divine truth, and by working miracles through them. He took up his abode in the Lord Jesus Christ, not only in all these modes, but also in such a manner as to render it proper for Jesus to assume divine powers and prerogatives as his own, and for others to ascribe such to him. In the words of a distinguished writer,* "God is obviously able

¹ 2 Cor. v. 19.

² Jn. x. 38.

³ Jn. xiv. 10, 11.

* Rev. Henry P. Liddon, in Bampton Lectures on the Divinity of the Lord Jesus Christ, Lecture V. p. 265.

to create a being who will reveal him perfectly and of necessity, as expressing his perfect image and likeness before his creatures. All nature points to such a being as its climax and consummation."

Such a being is the Lord Jesus Christ, in his threefold character of God, Son of God, Son of man.

We cite also in this connection a few instances in which Christ's divine parentage and mission and works are ascribed to both the Holy Spirit and God the Father; the necessary inference from which seems to be, that there is no distinction of personality between them.

The angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, therefore also that holy thing that shall be born of thee shall be called the Son of God."¹ The angel also said to Joseph, "that which is conceived in her is of the Holy Ghost."² Was the Lord Jesus Christ the son of the Holy Ghost, and not of God the Father? Or is the Holy Ghost the same person as God the Father?

In Christ's sermon at Nazareth, he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,"³ etc. On another occasion he says, "He that honoreth not the Son, honoreth not the Father which hath sent him."⁴ When he ascribed his mission to "the Spirit of the Lord," did he refer to a different personality

¹ Lk. i. 35.

² Matt. i. 20.

³ Lk. iv. 18, 19.

⁴ Jn. v. 23.

from God the Father? Or did he have reference to the divine spiritual influence from the Lord Jehovah, from the Father, that rested upon him,—the *man* Christ Jesus, who as a man needed this influence as truly as do other men? Clearly the latter.

The Scribes and Pharisees attributed the miracles of Christ to Beelzebub dwelling in and working through him, saying, “He hath an unclean spirit:” “This fellow doth not cast out devils but by Beelzebub the prince of the devils.”¹ In reply, Jesus claimed that he “cast out devils by the Spirit of God,” and stigmatized their slanders as “blasphemy against the Holy Ghost.” But on another occasion, in that remarkable conversation with his disciples just before his death, in which he claimed identity with the Father, he said, “The Father that dwelleth in me, he doeth the works.”² Nowhere does he attribute his miracles to “God the Son,” but to “the Father” and to “the Holy Ghost;” thus clearly excluding any plurality or trinity in the divine nature. The plain and obvious inference is, that the Divine Being is absolutely and unqualifiedly ONE.

¹ Matt. xii. 24—32 ; Mk. iii. 22—30.

² Jn. xiv. 10.

XII.

TENDENCY OF TRINITARIANISM.

TRINITARIANISM belittles, degrades, undei-fies the infinite God. While it professedly concedes infinity to each person of the Trinity, in reality it denies this infinity. The *feeling* that each is less than infinite, is inseparable from the belief in a trinity of divine persons, and the accompanying assignment of different divine offices and works and even attributes, to each. Each divine person is *felt* to be less than infinite; and therefore, notwithstanding the theory, not the supreme God in all his fullness; which he must be or else not be God at all. And if each or either is in any sense or in any degree less than infinite, if either cannot or does not perform all the works of divinity, the union of them all cannot produce infinity,—cannot produce one infinite God.

To illustrate:—

Omnipresence and universal agency are really (though not always consciously) ascribed to God the Father alone: thus robbing the Son and the Spirit of the supreme divinity ascribed to them in theory.

Again: the Holy Spirit, the so-called “third

person," is considered as being *especially* holy, as being entitled to that epithet in distinction from the Father and the Son: thus detracting from their infinity of moral perfection.

Retributive justice is ascribed especially to the Father, and mercy especially to the Son: as expressed in the lines,—

"He sprinkled o'er the burning throne,
And turned the wrath to grace."

The practice of addressing prayer to Christ, by those who hold the dogma in question, is generally attended with a most bewildering confusion of his divine and human natures and works. Sometimes he is addressed as a man, sometimes as God. As a man he is not to be worshiped; but only as God. And as if in anticipation of this very confusion, and to prevent it, Christ directed his followers to pray only to "the Father."

The simple truth of the unqualified unity of the Divine Spirit, is the antidote and the preventive of errors so derogatory to the character of the infinite God.

It is worthy of remark in this connection, that the most positive Trinitarians are not always consistent with themselves. It has been observed, that when most in earnest in their preaching and in their prayers,—when most full of devotional feeling,—they are very apt to forget their theory and their set forms of expression, and to ascribe all divine prerogatives and works directly either to God the

Father or to the Lord Jesus Christ ;—thus showing that in the deep recesses of their hearts they do not fully believe the theory they profess ; that the only God that can satisfy their spiritual cravings is one competent to fulfill all their desires.

XIII.

SUMMARY.

WE have seen, that the Holy Scriptures,—the revelation that God has made of himself,—plainly teach the absolute unqualified oneness of God: they teach that “Jehovah our God is *one* Jehovah,”^{1*} *not* in any sense *three*.

They teach that the Lord Jesus Christ is “the beginning of the creation of God,”² “the only begotten Son” of God.³ They teach that the Lord Jesus is *not* “God the Son,” but that in his divine nature he is “the Everlasting Father,”⁴ the one infinite God in all his fullness.

They teach that the Holy Spirit is the same divine person.

They teach that God the Father, God the Redeemer, God the Sanctifier and Comforter, are one and the same undivided and indivisible infinite God; that these are different names for the same divine person, not in any sense three persons.

To this agree the dictates of reason and common sense.

Paul writes to the Romans thus: “That which

¹ Deut. vi. 4.

² Rev. iii. 14.

* See note p. 23.

³ Jn. i. 18.

⁴ Isa. ix. 6.

may be known of God is manifest in [to] them ; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”¹ Do “the things that are made” teach the doctrine of the Trinity? By no means : they teach the absolute unity of God. One divine person is sufficient to accomplish all things possible : a being not competent to do this, is not God. Then, God *must* be *one*, and *only one*.

The existence of more than one cause for an effect, when that one is competent to produce that effect, is unnecessary ; and the supposition of such is illogical and absurd.

If there is a divine person who is omnipresent, he cannot go to any place where he is not already present, neither can he send another to any place where he is not himself present ; so that so far as this attribute is concerned, there is no need of a plurality of divine persons. So with the attribute of power : one infinite divine person is fully competent to perform all that can be accomplished by divinity, and the existence of another is unnecessary.

In short, the existence of one infinite being *necessarily* precludes the existence of another infinite being : *two* infinite beings *cannot* co-exist. Whatever is done by infinite power, must *necessarily* be done by the one indivisible undivided God, a being

¹ Rom. i. 19, 20.

of absolute and unqualified unity. For a being who does not accomplish *all* the works of divinity, cannot be infinite, cannot be God at all. The co-existence of three infinite beings is not only unnecessary, but an absolute impossibility, an absurdity. The infinity of one *must* exclude the infinity of another. There *cannot*, in the very nature of things, be more than one divine person.

The *only personal Trinity* is comprehended in the LORD JESUS CHRIST, who is the SUPREME GOD, the only begotten SON OF GOD, and the *Son of Man.*

It remains to notice some of the leading objections that will be offered to the views herein presented and advocated, and to explain some of the texts especially relied upon to sustain the commonly received views.

XIV.

OBJECTIONS.

“THREE THAT BEAR RECORD.”—The seventh verse of the fifth chapter of the first epistle of John, has been considered by some as such a clear and positive assertion of the doctrine of the Trinity, that no argument from other parts of the Bible could invalidate it.

It is a fact well known, that a part of the seventh verse and a part of the eighth, are not found in the oldest and best copies of the original Greek—the Sinaitic, the Alexandrian, and the Vatican manuscripts. An examination of the context will show, that the words not found in these copies, have no connection with what precedes and with what follows, except a grammatical one: they break the logical connection of the subject. The sixth, seventh, and eighth verses are as follows, the words in question being in brackets and italics:—

“This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost;* and these three are one. And there are

three that bear witness in earth,] the spirit, and the water, and the blood; and these three agree in one."

This assertion of a characteristic of the divine essence, entirely at variance with, and in direct contradiction to, all that is said elsewhere in the Scriptures upon this subject,—is of itself sufficient to throw doubt upon its authenticity. And when to this we add the evidence already presented, we are warranted in rejecting it without hesitation. And many of the best Trinitarian critics do so reject it.

All other passages that treat of the essential nature of the Divine Being, teach the unqualified unity of that nature. The two other passages, (referred to in the pages immediately succeeding,) that are supposed to teach the doctrine of the Trinity, were not spoken or written with any reference to the mode of the divine subsistence at all.

It seems more probable that the words in question were interpolated about the time of the formal enunciation of the doctrine of the Trinity, by some of the early sects, than that they were written by the apostle in a position so clearly illogical.

The Formula of Baptism.—“ Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”¹ This use of three names is claimed to be a proof of the doctrine of the Trinity: It was not spoken with any reference to the divine nature; and it does not

¹ Matt. xxviii. 19.

necessarily signify anything more than this: "God the Father, the Creator, the Ruler, the Provider,—God the Redeemer and Savior, as manifested through his Son,—God the Sanctifier and Comforter;—that is, the one God in all his fullness, in all the aspects of his character relating to the salvation of sinful men."

"*The Apostolic Benediction.*"—One of the many salutations of the apostle Paul is claimed to prove the doctrine of the Trinity. It is as follows: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."¹ The meaning here is like that of the passage last mentioned. If the doctrine of the Trinity is true, it is certainly remarkable that of the many "benedictions" in the New Testament, it should be found in *one* only,—this being the only instance where the language is capable of such interpretation.

The use of *three* names here, and in the so-called "Formula of Baptism," no more proves a *trinity* in the divine essence, than do the *five* names given to the Lord Jesus Christ by Isaiah,² prove a *quintuple* personality in him. Two or more names or titles of God are frequently used in successive clauses or texts, with no intention on the part of the writers to indicate a plurality in the divine essence.

There is no propriety in styling this salutation "*the Apostolic Benediction,*" rather than any other

¹ 2 Cor. xiii. 14.

² Isa. ix. 6.

of the many to be found in the epistles. No other apostle than Paul makes use of this language, and he uses it but once. The benediction or salutation he uses most frequently is substantially this: "Grace be to you, and peace, from God the Father and our Lord Jesus Christ." This might with more propriety be termed "*the Apostolic Benediction.*"*

Intercession of the Spirit.—In the epistle to the Romans, we read, "The Spirit itself maketh intercession for us with groanings that cannot be uttered."¹ Does one divine person pray to another divine person? Does this passage teach any such absurdity? By no means. An examination of the original, with a little common sense, will show that the meaning is simply this,—that God, by his spiritual influence, aids us in our prayers, when without such aid we are unable to express our feelings and our wants;—or this, that when we are unable to express our desires, he is present with us, understands and accepts us.

"*Holy, holy, holy.*"—The threefold repetition of the word "holy," in the ascriptions of praise by the seraphim,² and of the four living ones,³ is thought by some to have reference to a trinity of persons in the Godhead. The repetition is intensive, and the expression means simply, "Most holy."

Elohim.—This is the Hebrew name of God most

* See page 86, for references to some of the apostolic benedictions.

¹ Rom. viii. 26.

² Isa. vi. 3.

³ Rev. iv. 8.

frequently used in the Old Testament, and is in the plural number. It is argued by some, that the use of the plural form indicates a plurality of persons in the Godhead, the nature of which plurality is supposed to be revealed in the New Testament. If the Son of God was "the beginning of the creation of God," as the Scriptures assert, then the proposition from God to the Son to create other beings, would justify the use of the words "Elohim" and "us." The use of the plural word here, no more proves the plurality of divine persons, than does the expression "seven spirits of God,"¹ prove that there are seven divine spirits. Both these expressions may have reference to the manifold attributes of God.

Besides : it is a common idiom of language for persons in authority to speak of themselves in the plural ; and the Hebrews employed the plural form of the name of God in the sense of the singular. They never understood this to indicate anything but absolute unity : they had no idea of plurality of persons in the Godhead. The plural was used by them, in this as in other cases, intensively. *Elohim* means simply, *the — supreme — God.*

Again : if *Elohim* denotes plurality of divine persons, there is such a plurality in the Son, for this term is applied to him as well as to the Father.²

Christ's Prayers.—It may be asked, How could Christ pray to the Father, if the divinity in him was God the Father? Did he pray to himself? The

¹ Rev. i. 4 ; and iii. 1.

² Ps. xlv. 6, 7.

difficulty is not removed by the theory that the divinity in him was God the Son. It is the same if any divinity at all dwelt in him; for such divinity, by whatever name called, must possess all divine attributes and powers and prerogatives; and he did not need to go beyond himself for divine aid. He did not pray to himself: the *man* Jesus prayed to *God*.

As long as God is infinite and we are finite, God will be to us a mystery, and God in Christ will be a mystery. Finite minds will never comprehend the infinite. As long as this shall be so, it will be easy to ask difficult questions. And *how* Christ is both God and man, is one of the difficult questions. If the evidence of the *fact* is sufficient, we are bound to accept it as truth, without fully comprehending it; as we constantly do in regard to many other subjects. Every finite being believes many things to be truth which he does not understand. The man who pretends, as some do, to believe nothing he does not comprehend, is either willfully dishonest or grossly ignorant of himself.

Trinity Necessary:-- The necessity of a Trinity of divine persons in order to the work of redemption, is abundantly asserted, with but little attempt at proof.

It was necessary to God's glory, that his attributes should be exercised and exhibited. In order to the manifestation of his power, the work of creation was necessary. That his wisdom might be ex-

hibited, there must be intelligent creatures to appreciate his works and his ways. In order to exhibit his *holiness*, his moral character and his law must be made known, and that to creatures having a knowledge of right and wrong,—a sense of moral obligation. To glorify his *justice*, there must be objects of justice. To manifest his *mercy*, there must be subjects of mercy. In order to all this, the existence of intelligent responsible creatures, and the plan and work of redemption, were necessary.

In order to the fullest exhibition of God's character and attributes, it was necessary that he should be manifested to his creatures as God the Creator and King, as God the Lawgiver and Judge, as God the Father and Preserver, as God the Savior and Redeemer, as God the Sanctifier and Comforter.

But it was *not* necessary in order to any of these ends, that there should be in the divine being any numerical distinction of persons. Any such supposed distinction, *necessarily* implies imperfection in the divine nature, imperfection in each of the separate personalities of the Godhead. If either of the so-called three persons of the Trinity cannot perform all the works of divinity, then that one is less than infinite, and therefore not God. If either one is so competent, that one is absolutely infinite, and the existence of the others is unnecessary, and the supposition of the existence of such, is unreasonable and absurd.

Besides: if there must be a distinction of persons in the divine nature in order to the work of redemp-

tion, it is difficult to see why there is not a similar necessity for still further personal distinctions in regard to other works; and we cannot stop at three persons: the Divine Being must be, not a trinity, but a multiplicity.

Divine Sonship necessary.—Some who appear really to believe there is force in the argument, soberly claim that as God is Father, and is unchangeable, he must always have been God the Father, and therefore there must always have been a Son; and if always, then he is *God the Son*.

This argument, if it proves anything, proves too much. For example: God is the Creator; God is unchangeable; therefore he must always have been Creator; and the created universe must have existed from eternity. Again: God is the Redeemer; he is unchangeable; he must therefore always have been the Redeemer; and there must always have been persons subject to redemption; and sinners have existed from eternity.

God, in all his attributes, is eternal; but he *began* Father, Creator, King, Judge, Redeemer, when he began to exercise the attributes and prerogatives implied in these titles.

The Pre-existence of Christ.—It will perhaps be urged against the views on this point herein maintained, that if Christ was the first and the most exalted of created beings,—*the archangel*, his created soul could not have been a *human* soul, but must

have been of a higher order of being; and therefore he could not have been a suitable being to make the atonement, as that would require that he should possess the same nature as those for whom the atonement was made.

To this it may be replied, that there is no evidence, scriptural or otherwise, of any essential difference of constitution between the soul of an angel and that of a man: the only differences we know of or can conceive, between intelligent creatures, are those of moral character, of intellectual advancement, and of position. The archangel has the same intellectual powers and faculties as a man: the latter was made in the image of God, like God in the *nature* of these, though not in *degree*; and no higher *essential* nature could be given to the archangel. There are great differences of *degree* in the intellectual powers of men, but none in *kind*; and there may be a greater difference between the lowest man and the highest, than between the highest man and the lowest angel. The likeness necessary between Christ and man, was that of *essential* qualities, not of the *degree* of those qualities. He is in this latter respect far above the lowest man, far above the infant; he might as well be also far above the highest man, so long as not infinite. The objection, to have any force, must require all men to be precisely alike, and all to be precisely like Christ, in their intellectual powers and attainments.

Besides: the necessary qualifications of the Redeemer, as given by the apostle, are consistent with

the exalted character herein attributed to him. "Such a high priest became [was necessary for] us, who is holy, harmless, undefiled, separate from sinners, and *made* higher than the heavens."¹ No mere man could meet all these conditions.

It may be also asked, How could obedience and resistance to temptation by such a being, be an example to us? Answer: Christ obeyed with the powers and faculties, and knowledge and experience, that he *had*: no more is required of us. Each created responsible being is required to love God with all the heart, with all the soul, with all the mind, with all the strength; that is, with all the powers he *has*, and no more,—whether they be more or less, whether he be archangel or infant. And just so far as *any* one, infant or angel, does this, he is an example to all others. Christ is especially our example, because he did this fully and perfectly, in human flesh.

This objection, like the last, to have any force, must require all human beings to be precisely alike, and to be precisely like Christ, in their powers and attainments.

Another possible objection may be indicated by the inquiry, If Christ was what is here claimed, he must have been preëminent in knowledge, above all other created beings: how then could he "increase in wisdom," as is asserted of him? In his new position, as a child, in a human body, he could certainly increase in the knowledge of those things that necessarily pertained to that position. He must increase

¹ Heb. vii. 26.

in knowledge by *experience*, just as we do in regard to things we already believe to be true in view of satisfactory evidence. Besides, every created intelligence *must* increase in knowledge, as long as he exists.

Christian Consciousness.—It is claimed that a trinity of divine persons is necessary to satisfy the spiritual needs of the Christian heart. Why a trinity? Why not a duality, or a quaternity? Why not a different divine person for each divine office? It is a fair question, whether the influence of theological training from childhood, may not be mistaken for intuitive perception or “Christian consciousness.”

The truth is, as already stated, that the Christian Trinitarian, when most devotional, often forgets his theory, and seems to find full satisfaction only in “God even the Father.”

The hearts of many earnest Christians are not satisfied with a subordinate Savior and a subordinate Sanctifier and Comforter. They want nothing less than an entire God in all his fullness in each of these relations. And such the Bible presents, as we have seen.

“*The Fathers.*”—Some will question the correctness of these views, because they are not in accordance with the traditions handed down from “the fathers,” because they do not agree with “the standards of the church.”

We reply, that the writings of the Christian

“fathers” of the early centuries after Christ, so far as they have come down to us, do not contain any evidence that the early Christians held the “doctrine of the Trinity.” There is satisfactory evidence that they believed in the divinity of Christ, and worshiped him as God.* But the evidence is wanting, that they considered his divinity a distinct personality from God the Father.

The so-called “Athanasiian Creed,” the earliest known formula containing the doctrine of a trinity of persons in the Godhead, is well understood not to have been the work of Athanasius, but to have been written no earlier than the fifth or sixth century,—long after the church had become corrupted with heathen philosophy, and rent by hostile sects.†

It is a fact well known to students of church history, that the Christian church was at an early date disturbed by the commingling of the speculations of heathen philosophy with the doctrines of the Bible, and that some of the early heresies and sects took their rise from this source. In fact the New Testament itself furnishes evidence that this was so even in the days of the apostles.

It is admitted by Trinitarian writers, that the Trinitarian *statement* was of gradual growth. The entire church history of those early times, warrants the belief, that the Trinitarian *dogma* was likewise

* See Liddon’s Bampton Lectures on the Divinity of Christ; Lecture VII.

† A slight examination of the so-called “Nicene Creed,” of earlier date than the “Athanasiian,” is sufficient to show that it is not Trinitarian, though a Trinitarian can accept it.

of gradual growth;—that it was the result in part of attempts to reconcile Christianity with heathen philosophy,*—of opposition to Judaism,—of hostility between opposing sects,—of the fear of seeming to deny the divinity of Christ,—of the assumption that the sending of the Spirit necessarily involved a plurality of divine persons. The interpolation in the passage in John's epistle, already referred to,† was no doubt made from similar motives.

This dogma has been retained in the creeds of the church, from a superstitious regard for antiquity, for “the fathers,” for “the church,”—from dread of the charge of heresy, of heterodoxy, and of consequent obloquy and persecution,—from fear of being called singular,—from indolence, and unwillingness to take the pains to investigate.

Let us not, with too great a reverence for the opinions of men, be followers of those who “made the commandment of God of none effect by their tradition.”¹

Other objections against the views herein maintained, may perhaps be urged, with an appearance of plausibility. But it is believed that their validity will be found to be in appearance only, not in fact.

* Prof. Moses Stuart, in Biblical Repository, 1835 ; Review of Schleiermacher “On the Discrepancy between the Sabellian and Athanasian Method of representing the Doctrine of the Trinity.”

Dr. K. R. Hagenbach, “Text Book of the History of Doctrines.”

W. G. T. Shedd, D. D., “History of Christian Doctrine.”

† See page 114.

¹ Matt. xv. 6.

It is claimed that these views are in accordance with the *entire* teachings of the word of God, when understood as writings intended for the instruction of men should be understood,—that is, according to their obvious meaning, allowing the Scripture to be its own interpreter.

Let us then reverently and cordially accept God's revealed truth on his own statement; being content to remain what we are,—finite beings, beings who cannot and will not in all eternity comprehend the infinite God.

XV.

CONCLUSION.

THE author is fully aware, that the views herein presented will be in some respects new and strange to many if not to most of those who will read what he has written; but the fact of novelty is no argument against the truth of a proposition. As men progress in intellectual development and attainments, truths not before known will be discovered, and truths already partially seen will be better understood, in the department of religious investigation, as well as in others. Finite beings will find that there is something yet to learn, as long as eternity shall last. It is the duty of each, for himself, to seek to know what is truth,— to prove all things, and to hold fast that which is good, and right, and true, whatever may be the consequences.

If the result of the studies of the writer in the word of God, and of the presentation to the Christian public of some of his views of the truth therein taught, shall be that even a few will thereby be led to a more careful study of that word, and to an increase in the knowledge and love of it, and of its Author as therein revealed, he will be content. He does not flatter himself that these views will be re-

ceived by many, just at present, as the true teachings of the sacred Scriptures. Some will be deterred from embracing them, by the fear of being singular, and consequently unpopular in the church. Some have a dread of anything new in the way of religious truth. Some feel under obligation, perhaps in some cases unconsciously to themselves, to accept the instructions of their religious teachers,—preachers and commentators,—without question, taking it for granted that their interpretations of Scripture must be correct. Others are too well satisfied with their present opinions and attainments, or are too indolent to examine for themselves, or are too much occupied with the pursuit of wealth or honor or fashion or pleasure,—even while professing to be the followers of Christ,—to search the Scriptures whether these things are so.

Nevertheless, it is believed that there are “a few names,” here and there, who earnestly desire and seek to know “what is truth,” who will carefully and prayerfully compare these views with the Bible, and who will accept whatever is found to be in accordance with its teachings, even though not in conformity with their own previous belief, or with the sentiments of their religious teachers; and even though this course may subject them to obloquy, and perhaps to the charge of heresy, and even to persecution.

We ask the thoughtful, candid seeker after religious truth, Do not the views of the uncreated and created natures of the Lord Jesus Christ, herein pre-

sented, tend to exalt him,—as God, and as the Son of God,—far above the positions he occupies in the estimation of Christians in general?

Does it not greatly exalt the Lord Jesus in your estimation, to look upon him as the first and greatest of God's creatures, and as the one only infinite God in all his fullness,—rather than to consider him as in his created nature a mere man, and in his divine nature a secondary or subordinate being?

Is it not more honorable to God, is it not more satisfactory to the cravings of your spiritual nature, does it not give you more comfort,—to believe and to realize that your Redeemer and Savior, your Sanctifier and Comforter, possess "*all the fullness of the Godhead*," than to think that they are in *any* sense or in *any* degree *inferior* or subordinate divine personalities;—that either of them is anything *less* than the "*ONLY LORD GOD*," the ONE-GOD and FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL"?

“FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. AMEN.”

APPENDIX A.

TEXTS NOT CITED AS PROOF TEXTS, ON ACCOUNT OF DIFFERENCES BETWEEN THE COMMON VERSION AND THE SINAITIC, VATICAN, AND ALEXANDRIAN MANUSCRIPTS.

JOHN vi. 47. "He that believeth on me hath everlasting life." The reading in two of the above-named copies, is as follows: "He that believeth hath everlasting life." This excludes the passage from the category of *single* texts that present Christ as the ultimate object of faith, and therefore divine. Yet he is so presented in the context, as well as elsewhere.

ROMANS xiv. 10. "We shall all stand before the judgment seat of Christ." The correct reading probably is, "the judgment seat of God." If so, the text does not prove that Christ is to be the final judge, and so does not prove his divinity. Other passages, however, clearly teach his judgeship.

EPHESIANS iii. 9. "God, who created all things by Jesus Christ." The manuscripts referred to, omit the last three words. If their reading is correct, the passage does not prove that Christ was the instrument in the work of creation. This doctrine also is elsewhere plainly taught.

PHILIPPIANS iv. 13. "I can do all things through Christ who strengtheneth me." The above named copies read,

"through him who strengtheneth me," thus depriving the text of its force as a proof of Christ's divinity.

I TIMOTHY iii. 16. "God was manifest in the flesh." The true reading probably is, "He who was manifest in the flesh."

The proof of the divinity of the Lord Jesus does not depend upon the above passages. Abundance of other evidence has already been presented in the foregoing pages.

Very few of the various readings of the old manuscripts are important, as affecting the proof of any of the great doctrines held by the Christian church. They are mostly slight verbal differences not essentially affecting the meaning,—such as might easily occur in copying manuscripts abounding in abbreviations and contractions, which is the case with such ancient Greek writings as have come down to us.

APPENDIX B.

IT is claimed by able scholars, that the rules of the Greek language require that the passages referred to below should be translated as here given: thus furnishing positive proof of the true deity of the Lord Jesus Christ.* The writings of the early Greek fathers show that such was the understanding of these passages in their day.

EPHESIANS v. 5. "No whoremonger. . . . hath any inheritance in the kingdom of Christ even of God."

2 THESSALONIANS i. 12. "According to the grace of our God and Lord, Jesus Christ."

1 TIMOTHY v. 21. "I charge thee before the God and Lord, Jesus Christ;" or, according to the Sinaitic and Alexandrian versions, "before Jesus, the God and Christ."

2 TIMOTHY iv. 1. "I charge thee therefore before the God and Lord, Jesus Christ;" or, according to the Sinaitic and Alexandrian versions, "before God, even Christ Jesus."

* See "Uses of the Definitive Article in the Greek Text of the New Testament." By Granville Sharp. First American Edition. Philadelphia: 1807.

Also, Bloomfield's Greek Testament.

TITUS ii. 13. "Expecting the blessed hope, even the appearance of the glory of our great God and Savior, Jesus Christ." *

2 PETER i. 1. "Through the righteousness of our God and Savior, Jesus Christ."

JUDE 4. "Denying our only Master, God, and Lord, Jesus Christ;" or, "our only Master and Lord, Jesus Christ;" the word "God" not being found in the Sinaitic, Alexandrian and Vatican MSS.

* Already quoted. See p. 43.

TEXTS QUOTED OR REFERRED TO.

[Figures in Parentheses refer to pages.]

GENESIS iii. 8 (66); 15 (27); vi. 6 (80); xi. 5 (80); xvi. 7-13 (67); xviii. (67); 20, 21 (80); xxii. 12, 16 (67); xxxii. 24-30 (67); xl. 38 (77).

EXODUS iii. 14 (35); xxiii. 20 (68); xxiv. 10, 11 (67); xxviii. 3 (77); xxxi. 3 (78); xxxii. 14 (81); xxxiii. 11 (67).

NUMBERS xi. 29 (76); xii. 6, 8 (68); xiv. 34 (81); xxii. 9 (81); 22, 32, 35, 38 (68); xxiv. 2 (76).

DEUTERONOMY iv. 35, 39 (21); vi. 4 (21, III); xviii. 15 (27); xxix. 29 (9); xxxii. 39 (21); xxxiii. 2 (81); xxxiv. 5, 6 (70); 10 (67).

JOSHUA v. 13-15 (68); vi. 2-5 (68).

JUDGES ii. 1 (68); vi. 11-24 (68); xiii. (69).

2 CHRONICLES xv. 1 (76).

JOB xxxiv. 21 (80).

PSALMS ii. 12 (32); vii. 12 (80); xi. 4 (80); xxix. 4 (80); xlv. 6 (32); 6, 7 (69, 118); li. 11 (76); civ. 3 (80).

ISAIAH vi. 3 (117); vii. 14 (42); viii. 20 (8); ix. 6 (27, 32, 42, 49, 70, III; 116); xi. 2, 3 (29); xxxii. 15 (76); xlvi. 1 (76); xlvi. 3 (76); 6, 8 (21); xlv. 5 (21); liii. 3 (29); lxvi. 1 (76).

JEREMIAH xxiii. 5 (27); 5, 6 (33); xxxii. 17 (80).

EZEKIEL xi. 19 (78); xxxvi. 27 (76).

DANIEL iii. 25, 28 (69); x. 13, 21 (70); xii. 1 (70).

JOEL ii. 28 (76).

MICAH v. 2 (33).

ZEPHANIAH iii. 17 (80).

MATTHEW i. 1 (27, 70); 20 (106); 21 (43); 23 (42); iii. 11 (76); iv. 1 (29, 74); 19 (37, 38); v. 18, 20, 22, 26, 28, 32, 34, 39, 44 (38); vi. 6, 9 (50); 9 (96); vii. 28, 29 (44); viii. 2, 3 (37, 40); 22 (38); ix. 2 (37); 4 (45); 9 (38); 18, 19 (40); x. 1 (45); 32, 33 (34); 37-39 (39); xi. 25 (97); 27 (34, 94); 28 (37); xii. 24-32 (107); 31 (74); xiv. 23 (28); 32, 33 (40); xv. 6 (126); 25 (40); xvi. 17 (99); 27 (51); xvii. 14, 15 (40); 27 (35); xviii. 20 (33); xx. 20 (40); xxi. 1-3 (35); xxii. 45 (69); xxiii. 10 (39); xxv. 31-46 (36); xxvi. 39 (28); xxviii. 9, 17 (40); 18 (34); 19 (115); 20 (33).

MARK ii. 8 (45); iii. 22-30 (107); iv. 39 (37); viii. 38 (34); xii. 32 (22); 36 (76); xiii. 32 (28, 51, 94); xiv. 36 (97).

LUKE i. 15 (76); 35 (106); ii. 26 (74); 27 (76); 49, 51 (28); 52 (28, 29); iv. 14 (29); 18, 19 (106); 35 (37); vi. 12 (28); vii. 48 (37); ix. 47 (45); x. 21 (100); xi. 13 (76); xii. 12 (74); xxii. 42 (97); xxiii. 34, 46 (97); xxiv. 52 (40).

JOHN i. 1, 2 (63); 1-3 (65, 69); 3 (44); 14 (64, 70); 18 (67, 111); 43 (38); ii. 19 (33); 24, 25 (45); iii. 13 (62, 65); 31 (58); 34 (76); iv. 10, 14 (38); 17, 18 (34, 45); 23 (96); v. 17 (35); 21 (34); 22 (36); 23 (35, 106); 25 (34); 27 (36); 28, 29 (34); 30 (28, 51); 36 (28, 52); 39 (8); 42 (35); vi. 15 (45); 38 (62, 70); 40, 47, 48, 54 (40); 44 (94, 101); 47 (132); 57 (28, 52); 61 (45); 62 (62, 65); 64 (45); vii. 39 (82); viii. 12 (39); 29 (28); 51 (39, 40), 58 (35); ix. 38 (40); x. 15 (35); 17, 18 (33); 27, 28 (40); 30 (35, 52); 38 (35, 52, 105); xi. 25, 26 (40); 43 (37); xii. 27, 28 (97); 44 (52); 45 (35); 49 (28, 53); xiii. 3 (55); 11 (45); xiv. (82); 1, 6 (39); 7-11 (54); 9 (35); 10 (52, 107); 10, 11 (105); 11 (35); 13, 14 (34); 15 (39); 18 (38); 19 (40); 20 (103, 104); 24 (53); 28 (28, 53); xv. (82); 4 (103, 104); 4, 5, 7 (38); 14 (39); 16 (50); xvi. 8, 9 (39); 23 (50, 97); 30 (45); 32 (53); xvii. (97); 1 (101); 1, 2 (40, 54); 1, 3 (94); 3 (22); 4 (28); 5 (63),

70); ii, 17 (101); 21 (104); 24 (63); xx. 22 (76); 28, 29 (41); 31 (56); xxi. 17 (45).

ACTS ii. 4 (76); 30 (64); 32, 33 (45); iv. 24-30 (97); v. 3 (74); vi. 3 (78); vii. 37, 38 (67); 59 (46); viii. 17 (76, 78); x. 19 (74); 25, 26 (41); 36 (42); 38 (29, 77); xiii. 2 (75); xiv. 11-18 (41); xvii. 11 (61, 73); 22-31 (95); xx. 27 (95); xxi. 11 (75); xxiv. 14 (10).

ROMANS i. 3 (64); 7 (47, 86); 19, 20 (112); viii. 9 (78); 10 (103); 15 (78); 26 (117); ix. 5 (42, 64); xiv. 10 (132); 12 (9); xv. 6 (93); 13, 16 (75).

1 CORINTHIANS i. 3 (47, 86); 4, 5 (100); 7, 8 (102); 24 (44); 30 (102); ii. 11 (94); 12 (78); 13 (75); iii. 16 (103); vi. 19 (103); viii. 4-6 (89); 6 (22, 44, 65, 86, 96); x. 4 (68); xi. 1 (39); xv. 28 (29, 56); xvi. 23 (88).

2 CORINTHIANS i. 2 (47, 86); 3 (93); 3, 4 (102); iii. 16-18 (95); v. 19 (56, 91, 105); vi. 6 (78); 16-18 (103); xi. 31 (93); xiii. 5 (103); 14 (116).

GALATIANS i. 1 (86); 3 (47, 86); 4 (93); 12, 15, 16 (100); ii. 20 (45, 103); iv. 4 (29); 6 (78); vi. 18 (88).

EPHESIANS i. 2 (86); 3 (93); 3, 4 (101); 17 (93, 100); iii. 9 (132); 14 (97); 14-21 (131); 17-19 (104); iv. 6 (103); 10, 11 (100); v. 5 (134); 20 (92); vi. 23 (86).

PHILIPPIANS i. 2 (86); ii. 9-11 (46, 57); iii. 20, 21 (44); iv. 13 (132); 20 (93).

COLOSSIANS i. 2 (86); 12, 13 (101); 13-19 (66); 15 (60); 16, 17 (45); 18 (60); 19 (57); 25-27 (90); ii. 1-3 (91); 2 (87); 8, 9 (57); 9, 10 (43, 91); iii. 17 (93, 97).

1 THESSALONIANS i. 1 (86); 3 (93); iii. 11 (46, 87, 93); 13 (93); iv. 8 (77); v. 21 (8).

2 THESSALONIANS i. 1 (87); 2 (86); 12 (134); ii. 16 (93); 16, 17 (45, 102).

1 TIMOTHY i. 1 (87); 2 (86); 12 (44); 17 (22); ii. 5 (22, 30, 92, 95); iii. 16 (133); iv. 1 (75); v. 21 (87, 134); vi. 14-16 (44, 58, 95.)

2 TIMOTHY i. 2 (86); 6 (78); iv. 1 (87, 134).

TITUS i. 4 (86); ii. 13 (43, 135); 13, 14 (102).

PHILEMON 3 (86).

HEBREWS i. (66); i, 2 (29, 60, 66, 100); 3 (44); 5 (60); 6 (46); 8 (43); ii. 9 (63); 14 (64); 17 (30); 18 (29); iii. 7, 8 (75); iv. 15 (29); v. 9 (45); vii. 26 (123); xii. 22-24 (87); xiii. 8 (44).

JAMES i. 17, 18 (101); 27 (93); ii. 19 (22); iii. 9 (93).

1 PETER i. 3 (93, 101); 12 (77); ii. 23 (29); iv. 14 (77).

2 PETER i. 1 (135); 21 (75).

1 JOHN i. 3 (87); ii. 22, 23, 24 (87); iii. 8 (65); 24 (79); iv. 9 (62); 12, 13, 15, 16 (104); 13 (79); v. 7, 8 (114); 20 (43, 46).

2 JOHN 3 (86); 9 (87).

JUDE 1 (88); 4 (135); 9 (69); 21 (46).

REVELATION i. 1 (100); 4 (118); 5, 6 (46); 6 (93); 8, 18 (43); 18 (47, 100); ii. 2, 5, 9, 10 (47); 11 (100); 13 (47); 17 (47, 100); 19 (47); 23 (45, 47); 26 (47); 29 (100); iii. 1 (47, 118); 5, 7-10, 12 (47); 14 (61, 111); 15, 21 (47); iv. 8 (117); v. 13 (46); xii. 7 (70); xvii. 14 (43); xix. 10 (41); xx. 6 (47); xxii. 8, 9 (41).

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